Pontificio Istituto Orientale
Roma

PATROLOGIA ORIENTALIS

TOME 49 — FASCICULE 4 — N° 220

THE ARABIC LIFE OF SEVERUS OF ANTIOCH ATTRIBUTED TO ATHANASIUS OF ANTIOCH

EDITED AND TRANSLATED

BY

Youhanna Nessim YOUSSEF

PREFACE

BY

Pauline ALLEN

DIFFUSION MONDIALE
BREPOLS
TURNHOUT/BELGIQUE
2004

ACKNOWLEDGEMENTS

While working on the project concerning the study of the writings of Severus of Antioch, under the supervision of Professor Pauline Allen, Director of the Centre for Early Christian Studies in the Australian Catholic University, I tried to identify some Arabic texts included in the book of the *Confession of the Fathers*. I found some excerpts quoted in the book *History of the Patriarchs*. Then when I noticed that part of the Ethiopic version of the life of Severus published in the *Patrologia Orientalis* in 1909 under the title *The Conflict of Severus, Patriarch of Antioch, by Athanasius* shows some similarities to the book of the *Confession of the Fathers*, it became necessary to study in detail the Arabic version of the *Life*, only one manuscript of which has been identified since 1934.

Although the life of Severus is known from different sources such as Zacharias Rhetor, John of Beith Aphthonia, the Homily of George Bishop of the Arabs, not to mention the biographical parts in the homilies of Severus himself, our *Life* reflects a different point of view. Traditionally attributed to Athanasius, Patriarch of Antioch, it is not a historical, but a hagiographical text. It is a kind of lover's hymn dedicated to Severus, which gives us a fuller understanding and vivid testimony of the veneration of Saint Severus in the Oriental Churches, particularly in the Church of Alexandria.

I would like to thank all who contributed to the realization of this edition, firstly, Mr Nabih Kamel Daoud, librarian of the Coptic Patriarchal Library, for helping me to acquire the photos of the manuscript kept in that library. My friend Dr Adel Fakhry Sadek was kind enough to photograph the manuscript.

I am indebted to Bishop Justus, Abbot of the Monastery of Saint Antony, for allowing me to study the second manuscript. My thanks and gratitude go to Father Daniel al-Antony who helped me to get the authorization for consulting this manuscript, as well as Father Theodore (Tadros), the librarian of the Monastery, and Father Hilarion, who looks after the guests, for their kind support.

Mr. John Cawte and Mr Adel Athanasius kindly read my first English translation and suggested many corrections and improvements.

Professor G. Troupeau undertook the careful reading of the manuscript and helped me to establish this critical edition.

Without the help and the goodwill of Father P. Luisier, this work would never have been published. I am very grateful for all his suggestions and improvements.

Youhanna Nessim Youssef

PREFACE

The edition and translation of this Arabic version of a biography of Severus, patriarch of Antioch (512-518), by Dr Youhanna Nessim Youssef was undertaken as part of a large, collaborative project within the Centre for Early Christian Studies at Australian Catholic University, which deals with the role of the bishop in late antiquity. In this project Severus has figured prominently, given the fact that during the period after the Council of Chalcedon (451) he was a pivotal figure. His career spanned forty years of turbulent political and ecclesiastical developments over the reigns of no fewer than three emperors: Anastasius I (491-518), Justin I (518-527), and Justinian I (527-565).

No single scholar and no single scholarly approach can do justice to Severus of Antioch. The corpus of his works is huge and its transmission complex. We have around 3000 pages of his dogmatic works attacking the Council of Chalcedon and vindicating the Fathers, more than 250 surviving letters (representing unfortunately only about one-fifteenth of an estimated total of nearly 4000), 125 Cathedral homilies dating from his patriarchate, liturgical works, liturgical hymns, and prayers. We also have six *Lives* of Severus. However, despite an abundance of materials both from and about him, we possess nothing like a complete Severan corpus in its original Greek form. His works survive mostly in Syriac translations, but also in Coptic, Arabic, and Ethiopic, and in Greek fragments. Scholarly collaboration across the fields not only of philosophy, theology, literature, and history, but also of a number of early Christian languages is essential if we are to produce a portrait of Severus that is well-rounded and responsible. The contribution of Dr Youhanna Nessim Youssef to this project has been crucial in the areas of Coptic and Arabic, and in the course of his research he has discovered new manuscripts and this previously unknown Arabic version of a biography of Severus.

Severus of Antioch has been hailed as one of the greatest orators of the early church[1], as the most important Greek theologian between Cyril of Alexandria and Maximus Confessor, and as the greatest church Father of the Orthodox churches of the East, the study of whom has enduring ecumenical rel-

[1] A. OLIVAR, "Sever d'Antioquia en la historia de la predicaci", *Rivista Catalana di Teologia* 5, 1980, p. 403-442.

evance[2]. Yet the imperial sentence of condemnation passed on his person and his works in 536 was a far-reaching and long-lasting *damnatio memoriae* in the Byzantine and Byzantine-influenced churches, as well as in the West, where Severus and his followers were regarded as heretics. In the Syrian, Coptic, and Ethiopic churches, on the other hand, Severus was, and is, venerated as a saint[3].

The edition and translation in this volume of the Arabic version of the biography attributed to Athanasius, anti-Chalcedonian patriarch of Antioch from 594-630/1, is a continuation of the important work done on Severus throughout the twentieth century, the main impetus for which derived from the 1909 monograph of the Belgian scholar, Joseph Lebon, whose conclusions were decisive for the rehabilitation of Severus and of the so-called one-nature christology. Lebon found unmistakable similarities between "monophysite" christology and the christology of Cyril of Alexandria[4]. In the light of his findings, most of Severus' known works surviving in Syriac were edited and translated, including a collection of his letters and his 125 Cathedral homilies, which were published in *Patrologia Orientalis*. It is in the context of this ground-breaking, ecumenically-relevant research that the Arabic version of the biography of Severus in this volume deserves to be placed.

Pauline Allen
Brisbane, July 2003

[2] I. R. Torrance, art. "Severus von Antiochien", *Theologische Realenzyklopädie* 31, 2000, p. 184-185.

[3] On the veneration of Severus in Egypt see Y. N. Youssef, "The Cult of Severus in Egypt", *Ephemerides Liturgicae* 115, 2001, p. 101-107.

[4] *Le monophysisme sévérien*, Louvain. This view has received modification recently by R. Roux, *L'exégèse biblique dans les Homélies cathédrales de Sévère d'Antioche*, Studia Ephemeridis Augustinianum 84, Rome 2002, who argues that in his exegesis Severus was influenced as much by John Chrysostom as by Cyril.

INTRODUCTION

THE MANUSCRIPT TRADITION OF THE *LIFE OF SEVERUS OF ANTIOCH* ATTRIBUTED TO ATHANASIUS: COPTIC, ARABIC AND ETHIOPIC VERSIONS

When E. Goodspeed edited the Ethiopic version of the *Life of Severus of Antioch* attributed to Athanasius[5], he was dependant upon the collaboration of W. E. Crum for the edition of the Coptic fragments known at that time which corresponds to the Geez text. Hence Crum edited five fragments in Sahidic and one in Bohairic[6]. Some years later, H. Munier published another fragment conserved in Cairo[7], then W. Till edited those in Vienna[8]. All these fragments in addition to what was published by T. Orlandi are in Sahidic[9]. In his article of 1968, Orlandi gave an overview of all our knowledge of Coptic versions till now.

As Goodspeed had noticed, the Ethiopic text is a translation from the Arabic[10]. In 1934, G. Graf had identified one manuscript that existed in Cairo[11], this information was also mentioned in his monumental book on the Christian Arabic literature[12]. As far as we know we can add three other manuscripts. We will give the description of those four Arabic witnesses. They are all written on paper.

A Monastery of St. Antony, N° 106 History, 23 x 16 cm, 14 lines to the page. The titles are written in red ink. The colophon mentions[13]:

[5] *The Conflict of Severus, Patriarch of Antioch*, by Athanasius. *PO* 20 (4.6). Ethiopic text edited and translated by Edgar J. GOODSPEED. With the remains of the Coptic versions by W. E. CRUM, Paris 1909.

[6] Ibid., p. 578-585 = [10]-[17].

[7] H. MUNIER, *Manuscrits coptes (Catalogue Général des Antiquités Égyptiennes du Musée du Caire)*, Le Caire 1916, p. 52-53.

[8] W. TILL, *Koptische Heiligen- und Martyrerlegenden (Erster Teil)* (*OCA* 102), Rome 1935, p. 188-200. ID., *Koptische Heiligen- und Martyrerlegenden (Zweiter Teil)*(*OCA* 108), Rome 1936, p. 140-143.

[9] T. ORLANDI, "Un Codice Copto del 'Monastero Bianco'. Encomii di Severo di Antiochia, Marco Evangelista, Atanasio di Alessandria", *Le Muséon* 81, 1968, p. 351-405.

[10] Cf. GOODSPEED, *op. cit.* n. 5, p. 575-576.

[11] G. GRAF, *Catalogue de manuscrits arabes chrétiens conservés au Caire* (*ST* 63), Città del Vaticano, 1934, p. 121-123, No 333.3.

[12] G. GRAF, *Geschichte der christlichen arabischen Literatur* (*ST* 118), Erster Band, Città del Vaticano 1944, p. 420, No 118/5.

وكان الفراغ من هذا الكتاب المبارك في يوم السبت واحد وعشرين من شهر ابيب سنة ألف
وأربعماية ستة وسبعين للشهداء الاطهار على يد كتبه إحد رهبان أبونا القديس العظيم أنبا
أنطونيوس أيوب بالإسم قس بنعمة الله تعالى امين
فيا أبائي واخوتي اغفروا لي ولوالدي فاني عاجز في الكتابة وقليل المعرفة في الكتب ومن وجد
غلطة واصلحها الله يصلح اموره دنيا واخرة والسبح لله دايما
الله الرووف الرحيم
ومن الله الخلاص
وقف دير ابينا انطونيوس بجبل العربه والذى يخرجه يكون محروم والذى يحفظه يكون محالل
مبارك فى ٢٦ برموده سنه ١٥٤٠

"The copying of this blessed book was completed on Saturday 21 of the month of Abīb 1476 of the pure Martyrs, (= 1760 AD) by one of the monks of our holy father saint Antony the great, named Job, priest by the grace of God, let Him be praised. Amen.
O my fathers and my brethren, forgive me and my father for I am unskillful in writing, and I have little knowledge of books, so whoever finds a mistake and corrects it, God will correct his affairs in this world and in eternity. Praise be to God for ever.
God the merciful and the compassionate.
Salvation is from God.
Inalienable endowment to the monastery of our father Antony in the Mount of al-'Arabah. Whoever will take it out (of this monastery), will be excommunicated and whoever will keep it will be absolved and blessed. On the 26 Barmūdah 1540 (= 1824 AD)."

Our text is from fol. 67r to fol. 129r.

A* Monastery of St. Antony, N° 152 History. 1. *Life of Saint Severus the patriarch of Antioch*. 2. *Life of Saint Macrobios the son of the King of Kaw*... Starting with an index, the titles are in red ink. The manuscript is dated in the last folio 1452 EM (= 1736 AD) and the scribe is the monk Antony of Anba Būlah who dedicated the manuscript to the monastery[14].

P Library of the Coptic Patriarchate, Cairo, N° 333 (394). Graf describe it thus[15]:

333. (394). – In-folio. 356 feuillets. Copié le 4 abīb 1456 M. (= 2 novembre 1739 Ch.) par Ibrāhīm ibn Sūšān[16] f. 217v.

[13] There is an unedited catalogue for the manuscripts of St Antony which was initially compiled by Yassa 'ABD AL-MASIH and later augmented by a monk in that monastery. The manuscript, in Dayr al-Suryāni, was mentioned to me by father Yuanis al-Suryāni. There is no catalogue of this collection, only a list of manuscripts.

[14] During my visit to the monastery in January 2002, I was unable to find this manuscript, nor did the Librarian.

[15] GRAF, *Catalogue*, p. 121-122.

[16] Read "ibn Sam'ān".

Recueil des divers opuscules d'auteurs syriens. Après une longue suscription on trouve le titre: اقوال وترتيب الاباء السريان "Paroles et conduite des Pères syriens". Un autre titre qui suit la souscription est: اعتقاد ابايناالسريان واصول الدين "Foi de nos Pères syriens et principes de la religion". Le recueil comprend les pièces suivantes:

(...)

3. Vie de saint Sévère d'Antioche, écrite par le bienheureux père Athanase, se lit le jour de sa commémoration, 14 amšīr, ff. 69*r* – 129*r*.

Au f. 129*r* on lit ce colophon: "Copié sur un exemplaire écrit par le prêtre Antūnī, moine du couvent du grand et saint Anbā Būlā... et cette (dernière) copie avait été transcrite sur un manuscrit de la main d'Ibn Sā'id ibn Yahyā, lequel remontait à un manuscrit écrit par Ibn abū-l' Budūr, le cheikh honoré".

In the Simaika's *Catalogue*, we find[17]:

THE SAYINGS AND RULES OF THE SYRIAN FATHERS BY MĀR DĀNYĀL IBN AL-KHAṬṬĀB, WITH AN INDEX; ARABIC.

356 folios, 17 lines, 31 x 21 cm. Titles in red. Dated on the last folio (r) 25 Abīb, A.M. 1456 (A.D. 1740). Copied by Ibrāhīm Sam'ān, brother of the abbess in the Ḥārat ar-Rūm, for Anbā Yū'annis (John XVIIth), the 105th Patriarch. The cover is embossed.

There are some corrections by several hands (more than three) over the words using black and sometimes red ink.

The manuscript has a double foliation, the original written in Coptic numerals and the second, from a restoration, in Arabic numerals. The later was given by Graf in his catalogue, but in our edition we prefer to follow the original one from fol. 72r to fol. 132r.

S Monastery of al-Suryān, Wādī al-Natrūn, N° 299 Mayamīr, 15 x 20 cm. It contains the biographies of Severus of Antioch, Saint Mark the Apostle, Saint Onophrius, Saint Macarius of Alexandria and Saint Paphnutius the hermit and priest[18].

The scribe wrote on fol. 186r:

ومن شأن المسيح ايها القارئ اذكر حقارت وعدم طهارت الناسخ المسكين الذي لم يقدر يذكر اسمه من كثرت خطاياه ان تدعوا له بالمغفره وكل من قال شياً فله مثله وكل من وجد غلطة وصلحها بالمسيح يصلح شأنه والشكر لله دايما ابديا امين امين امين

[17] Marcus SIMAIKA, and Yassa 'ABD AL-MASIH, *Catalogue of the Coptic and Arabic Manuscripts in the Coptic Museum, the Patriarchate, the Principal Churches of Cairo and Alexandria and the Monasteries of Egypt*, Vol 2, Fasc. 1, Cairo 1942, p. 154, No 357 (Theol. 190).

[18] Unfortunately I was not allowed to make photos of the entire *Life*. But I found out that it does not differ from the two manuscripts used in this edition. Thanks to H.G. Mattheos, abbot of this monastery.

"For the sake of Christ, O reader, remember the humility and the impurity of the poor scribe, who was unable to put down his name because of his numerous sins. Pray that he may be forgiven and whoever says something will have the return in kind. Whoever finds a mistake and corrects it, may Christ make his affairs correct. Thanks be for God for ever and to all eternity, Amen, Amen Amen."

In fol. 186v we find this endowment:

بسم الله الرووف الرحيم
المجد لله فى العلا
ⲬⲢⲒⲤⲦⲞⲆⲞⲨⲖⲞⲤ
وقفاً موبداً وحبساً مخلداً على بيعة الست السيده مرتمريم المعروفه بدير السريان الكاينه ببرية شيهات بالاربعة ديوره المقدسة عمرهم الله تعالى على الدوام – هذا الكتاب لايباع ولايرهن ولايخرج عن الدير المذكور ما يضال عامر وكل من اخرجه عن الدير المذكور يكون تحت حرم الله القاطع وعلى بنى الطاعه تحل البركه والشكر لله دايما تاريخ ١٤٣٤ للشهدا الاطهار

"In the name of God the Merciful and the Compassionate.
Glory be to God in the Highest.
Christodulos.
Inalienable endowment and eternal legacy to the church of our Lady, the Madonna, Mary, known as the Monastery of the Syrians[19] in the desert of Scetis one of the holy four monasteries, may the Highest God make them inhabited for ever. – This book is not for sale or to be put in pledge or to be taken out of the above mentioned monastery, may it always be inhabited. Whoever takes it out of the above mentioned monastery will be subjected to the final excommunication from God, and blessings be upon the obediants. Thanks be to God for ever. Date 1434 of the pure Martyrs (= 1718 AD)."

Relations between the different versions

The Arabic version is a translation from Coptic, which is proved by many features, for example[20]:

– §42, we read in Arabic "a two mouths sword," which is a literal translation of the Coptic word ⲣⲟ which means either "mouth" or "edge of sword"[21]. This part makes allusion to Heb 4:12.

– §62, we have also: "they were not double hearts", which is a literal translation from the Coptic idiom ϩⲏⲧ ⲃ̅[22].

– §92, we read: "David slew a lion and cut down the lioness". In 1Sam 17:36, we find: "It is a lion and a bear". The confusion is due to the Coptic word ⲗⲁⲃⲟⲓ which means "lioness" or "she-bear"[23].

[19] Another possible translation: "...well known in the Monastery of the Syrians..."
[20] Cf. Crum, *op. cit.* n. 5, p. 578: "the Arabic version which, one must assume, held a middle place between the Coptic (? Bohairic) and the Ethiopic".
[21] Cf. W. E. Crum, *A Coptic Dictionary*, Oxford 1939, p. 289a. Cf. Greek δίστομος.
[22] Cf. Crum, *Dictionary*, p. 714b. Cf. Greek δίψυχος.
[23] Cf. Crum, *Dictionary*, p. 136b.

– The Coptic passive voice which is often expressed by the third person plural active, is apparently translated in the text: §12 عروهم من تلك الثياب, "they were stripped from that garment" (litt. "They stripped them from that garment"); §20 قالوا عنه, "It is said about him" (litt. "They said about him").

In order to facilitate the comparison between the Coptic and Arabic versions, we will give here a concordance between the Coptic fragments and the Arabic text. It is clear from this table that the Arabic text, edited hereafter, represents a new recension in comparison witht the Coptic fragments.

Coptic – Bohairic	Coptic – Sahidic[24]	Arabic
Lacuna	Lacuna	§§1-4
Lacuna	Vienna K 9482 = Cod. B, p. 7-8 (TILL 1935, p. 189-190 and ORLANDI 1968, p. 356-357)	§§5-7
Lacuna	Vienna K 9483 = Cod. B, p. 9-10 (TILL 1935, p. 190-191 and ORLANDI 1968, p. 358-359.)	§§7-8
Lacuna	Vienna K 9484 = Cod. B, p. 11-12 (TILL 1935, p. 191-193 and ORLANDI 1968, p. 360-361)	§§8-10
Lacuna	Cairo 9243 = Cod. B, p. [13-14] (MUNIER 1916, p. 52-53 and ORLANDI 1968, p. 362)	§§ 10-13
Lacuna	Par. 129[14], 118 & 131[6], 109 = Cod. B, p. [15-16] (CRUM 1909, p. 579-580 and ORLANDI 1968, p. 363-364)	§§13-16
Lacuna	Lacuna	
Lacuna	Louvre 10036 & Vienna K 9485 = Cod. B, p. [33-34] (TILL 1935, p. 193-194 and ORLANDI 1968, p. 365-366)	§§28-30
Lacuna	Lacuna	
Lacuna	Vienna K 9486 = Cod. B, p. [41-42] (TILL 1935, p. 194-195 and ORLANDI 1968, p. 367-368)	§§33-35
Lacuna	Zoega, *Catalogus* No 185 = Cod. A, p. 175-176 (CRUM 1909, p. 580-581)	§36
Lacuna	Par. 129[14], 120-121 & Vienna K 9273 = Cod. B, p. 45-46 (CRUM 1909, p. 581-582, TILL 1936, p. 141-142 and ORLANDI 1968, p. 369-370)	§§37-38
Lacuna	Par. 129[14], 119 = Cod. B, p. 47-48 (CRUM 1909, p. 582-583 and ORLANDI 1968, p. 371)	§§38-41
Lacuna	Lacuna	
Lacuna	BM Or. 3581 B(54) = Cod. B, p.?? (CRUM 1909, p. 583-584 and ORLANDI 1968, p. 372)	§§50-53
Lacuna	Par. 129[14], 139 = Cod. B, p.?? (ORLANDI 1968, p. 373)	?
Lacuna	BM Or. 3581 B(55) = Cod. A, p. [216]-217 (CRUM 1909, p. 584-584)[25]	§§110-111
Lacuna	Lacuna	
BM, Add. 14740 A, 20 (CRUM 1909, p. 585)	Lacuna	§§141-142
Lacuna	Lacuna	§§143-155

[24] We follow ORLANDI, "Un Codice", *op. cit.* n. 9, p. 356-373. For the editions of CRUM, MUNIER and TILL, cf. n. 6-8 supra. – The terms Cod. A and Cod. B are borrowed from CRUM.

[25] ORLANDI, *id.*, p. 401, n. 81, mentions also another unedited fragment of Cod. A, fol. 132[4], 319 (cf. CRUM 1909, p. 578, n. 2).

As for the Ethiopic version, Goodspeed had used only two manuscripts preserved in London, but we actually know the existance of more copies[26]. The Arabic text allows us to correct and to fully understand some other readings. Hence in §4, the Ethiopian mentioned "But thou shalt die in Babylon in this year", while the Arabic reads "In this year, you shall be transferred to your forefathers": it seems that there is a misreading between the word اباايك, *abā'īka* and بابل, *bābil*. The Arabic text can explain well the confusion between يسطيانوس Justinian and نسطاسيوس Anastasius: in the Ethiopian version, we always find the second name, cf. the Indices of Goodspeed, p. 720 and 723. The confusion between Constantinople and Rome in the Ethiopian version is also due to the two meanings of *Rūm* in Arabic, i.e. the city of Rome and "the Greeks". The "obscure" text of Goodspeed p. 685 is made clear by the Arabic version (§ 115), etc.

Translated from the Arabic[27], the Ethiopian omits several details found in the Coptic such as the name of the city of Tripoli where Severus will meet the hermit Apellēs / Elijah (§ 8). Finally, we note that nearly every time, the Ethiopian version mentions "the Lord" and "Christians" while the Arabic version reads "God" and "Orthodox".

SUMMARY OF THE CONTENT OF THE ARABIC TEXT[28]

This summary gives reference to the other works concerning the life of Severus which could be the source of the *Life* attributed to Athanasius or contain several interesting parallels with our text. These works are the *life* written by Zacharias the Rhetor[29] and John of Beith Aphtonia[30], the *Homily on Severus* by George, Bishop of the Arabs[31] as well as the quotations of his *Life* in *Recta fides scripta ad Anastasium imperatorem* (CPG 7070 [16]) and

[26] Cf. eg. EMML Pr. No 1840 (7) and 1844 (8), two manuscripts from the Monastery of Ḥayq Esṭifanos, Ambāssal, Wallo.

[27] It had to define the relation between our manuscripts and the Eth. version. In §13, Eth "Malcobolus" is close to P; §85, Eth omits a sentence such as in A, §44 it reads "Father" as A and §140 it reads "Ezekiel" as A.

[28] This part is prepared by Kathleen Hay and augmented by the author.

[29] *Sévère patriarche d'Antioche (512-518)*. Textes syriaques publiés, traduits et annotés par M.-A. KUGENER. Première partie, *Vie de Sévère*, par Zacharie le Scholastique, *PO* 6 (2.1), Paris 1904.

[30] *Sévère, patriarche d'Antioche (512-518)*. Textes syriaques publiés, traduits et annotés par M.-A. KUGENER. Deuxième partie, *Vie de Sévère* par Jean, supérieur du monastère de Beith-Aphthonia, *PO* 8 (2.3). Avec divers textes syriaques, grecs et latins, Paris 1904.

[31] George, Bishop of the Arabs, *A Homily on Blessed Mar Severus, Patriarch of Antioch* (*CSCO* 530/Syr. 216, 531/*Syr. 217*). Edited and translated by Kathleen E. MCVEY, Louvain 1993; cf. specially the Introduction of the translation, p. XV-XVI: "The probable influence of *AV* [i.e. our *Life*] on George".

the other quotations in the florilegium known as the *Confessions of the Fathers*[32].

1. Prologue (§§1-2)
2. The Author: Athanasius and his family (§3)
3. The vision of Severus' grandfather concerning his grand child (§4)
4. The apparition of the martyr Leontius to Severus advising him to read the books of Basil and Gregory etc (§5)[33]
5. Comparison between Severus and David (§6)[34]
6. His education in Athens (§7)[35]
7. Prediction of the hermit Elijah (§8)[36]
8. Vision of the martyr Leontius and the baptism of Severus (§§9-11)[37]
9. The custom of baptising at the age of thirty years (§12)[38]
10. Severus in the monastery of Romanus (§§13-15)[39]
11. Ascetical exercises of Severus (§16)[40]
12. The vision of a monk concerning Severus, comparing him to David (§§17-21)[41]
13. The Letter of Julian of the Island and the answer of Severus comparing himself to Elijah, Moses and Daniel (§§22-24)[42]
14. The blasphemy of one of the royal family called Felicissimus against the Holy Spirit and the answer of Severus (§25)[43]
15. The blasphemy of Dionysius and Severus lead him to repentance. Severus is compared to Moses (§§26-30)
16. The affair of Macedonius: convocation to Severus (§§31-39)[44]
17. Meeting between Anastasius the Bishop and Severus (§§40-46)
18. The affair of Macedonius: Theological treatise of Severus (§§47-74)[45]

[32] Cf. G. GRAF, "Zwei dogmatische Florilegien der Kopten. B. Das Bekenntnis der Väter", *Orientalia Christiana Periodica* 3, 1937, 345-402, sp. p. 392, No 195ss. Cf ID., *Geschichte, op. cit.* n. 12, Vol 1, p. 419-420, No 118.3 (Severus) and Vol 2, p. 321-323, No 104 (*Confession*).

[33] Cf. (without Leontius!) Zacharias, p. 13, 48; John, p. 215-216; George, v. 252.

[34] Cf. George, v. 326-359.

[35] Zacharias (p. 12, 46) mentioned his education in Alexandria and Berytes. John (p. 219) and George (v. 113-124) only Berytes. Athens is an invention of our *Life*.

[36] Cf. John, p. 214 (without name).

[37] Cf. Zacharias, p. 81-82; John, p. 218; George, v. 243.

[38] Cf. John, p. 217; George, v. 246.

[39] Cf. Zacharias, p. 98; John, p. 229; George, v. 273.

[40] Cf. Zacharias, p. 98-100; John, p. 227-229.

[41] Cf. George, v. 326-359.

[42] Cf. John, 251-252; George, v. 751-784.

[43] Felicissus is mentioned by Ps-Zacharias; cf. *PO* 8 (2.3), p. 279. For the fragments of *Contra Felicissimum* of Severus of Antioch, cf. *CPG* 7032.

[44] Cf. Zacharias, p. 109-110; John, p. 235-7; George, v. 345-449.

[45] Ibid.

19. The affair of Macedonius: the condemnation of Macedonius (§§75-97)[46]
20. Aeschylus, the Nestorian, tried to kill Severus, and the punishment of this heretic (§98)
21. The breaking of the drought by a miracle performed by Severus: comparison with Moses (§§99-101)
22. The healing of Theodore the priest afflicted by leprosy (§§102-103)
23. Prayers and ascetical exercise of Severus (§§104-109)[47]
24. Denunciation of Flavian and the choice of Severus (§§110-118)[48]
25. Spiritual guidance to his congregation (§119)[49]
26. Denunciation of Severus in front of Justinian, Severus' flight (§§120-123)[50]
27. Severus returns to Antioch and writes letters to the Orthodox adherents everywhere (§§124-127)
28. Praise of the virtues of Severus, his opposition to Justinian (§§128-133)
29. Severus in the laura of Askalon (§§134-135)[51]
30. Severus in Constantinople preaching Orthodoxy (§§136-143)[52]
31. Severus returns to Egypt via Antioch (§§144-146)[53]
32. The Miracles of Severus in Egypt (§§147-151)
33. The death of Severus in the house of Dorotheus (§§152-153)
34. Epilogue (§§154-155)
35. The Colophon.

From that list we can see that the Arabic version of the *Life*, is a unique witness to several facts, although it shares events common to the other biographies of Severus, i.e. our numbers 2, 3, 4 (the apparition of Saint Leon-

[46] Ibid. For §§76-83, cf. *I'tirāf al-Abā'*, No 195 of GRAF, *op. cit.* n. 32 = *Recta fides scripta ad Anastasium imperatorum* (*CPG* 7070 [16]); translation in Latin by Angelo MAI, *Spicilegium Romanum*, Vol 3, Rome 1840, p. 731-738. For a part of §77, cf. also *History of the Patriarchs of the Egyptian Church, Known as the History of the Holy Church by Sawīrus Ibn al-Muḳaffa', Bishop of al-Ašmūnīn* (Textes et Documents), Vol II, Part III: *Christodoulus – Michael (A.D. 1046-1102)*, edited, translated and annotated by 'Aziz Sūryal ATIYA, Yassa 'ABD AL-MASIḤ, O.H.E. Khs.-BURMESTER, Le Caire 1959, p. 238 (text), 379 (translation).

[47] For §106, cf. John 235-236; George, v. 345ss.

[48] Cf. Zacharias, p. 110-112; John, p. 238-40; George, v. 458-494.

[49] Cf. John, p. 244-247, George, v. 585-622.

[50] John, p. 248, alludes to a letter on the subject, perhaps the text (still unpublished) mentioned by A. VÖÖBUS, "Découverte d'une lettre de Sévère d'Antioche", *Revue des études byzantines* 33, 1975, p. 295-298.

[51] Cf. Zacharias, 92-96 and John, 218-224; George, v. 272.

[52] John, p. 252-257; George, v. 793-822. For §§140-141, cf. *I'tirāf al-Abā'*, No 198 of GRAF, *op. cit.* n. 32 (cf. *CPG* 7052). Translation in Latin by Mai, *op. cit.* n. 46, p. 729-730.

[53] John, p. 257-258; George, v. 823-851.

tius)[54], 6, 13, 14, 15, 17, 20, 21, 27, 28, 32, 33. From where the author got his informations and what is their historic value? If it is impossible to answer to our second part of the question, it is enough to read the text to get the answer of the first part.

The purpose of adding a whole section concerning the life of Severus in Egypt is to introduce the main great non-Chalcedonian centres in that country, i.e. the monasteries of Wādī al-Natrūn and the Enaton near Alexandria in addition to lesser cities such as Ūsīm, and Saha, it also gives legitimacy to his cult in that country, by showing him as an Egyptian. Severus is presented as a miracle performer and an ascetic much more than a theologian, which has its appeal to the common people.

From all of that, it seems that our text was written for circulation among the non-Chalcedonian Church in Egypt; hence Severus is presented in the most noble image that suits the Coptic mentality. The author avoids mentioning the pagans of Alexandria (mentioned by Zacharias Rhetor), in order not to offend his readers. The local traditions such as the visit of the Holy Family to the city of *Miṣr* is mentioned in our text. It seems that the author had good knowledge of the geography of Egypt; and it is safe to say that our text represents the first stage of this tradition and these themes will be developed later in the Coptic tradition[55].

AUTHOR AND DATE OF THE TEXT

It is hard to identify the real author of this text, regardless of the fact that the patriarch of Antioch, Athanasius (595-631)[56] was mentioned in the *History of the Patriarchs of the Coptic Church* as the author. As we noticed before, the section of the life of Severus in Egypt demonstrates clearly that the author is Egyptian. The Coptic fragments are a *terminus ante quem*, but we cannot be sure when exactly this *Life* was written except that it was between the VII-VIII centuries. Was there any Greek original? Till now, we do not have any witness.

[54] The Coptic recension of the *27th Homily* of Severus edited by G. GARITTE, "Textes hagiographiques orientaux relatifs à saint Léonce de Tripoli. II. L'homélie copte de Sévère d'Antioche", *Le Muséon* 79, 1966, p. 335-386, does not know such a vision, but follows a peculiar tradition on Leontios and Severus in §IV (p. 357-358: text; p. 374, translation).

[55] For Severus in the Coptic tradition, cf. DE LACY O'LEARY, "Severus of Antioch in Egypt", *Aegyptus* 32, 1952, p. 425-436, with many errors. Cf also A. VAN DER MEER, "Het Verblijf van Severus van Antiochië in Egypte", *Het Christelijk Oosten* 48, 1996, p. 49-72; Youhanna Nessim YOUSSEF, "Severus of Antioch in the *History of the Patriarchs*", *Parole de l'Orient* 28, 2003, p. 435-458.

[56] Cf. B. EVETTS (ed.), *PO* 2 (1.2), p. 480, mentioned by GOODSPEED, *op. cit.* n. 5, p. 726, in his "Note on the author of 'The Conflict of Severus'".

The end of the *Life* (§153) mentions that the body of Severus was kept in the Monastery of al-Zuğāğ, the famous Enaton, west of Alexandria, and states that there were more than 300 monasteries in that region, but now they are destroyed. If this word "*now*" was in the Coptic text, hence our text would have been written during or after the Persian invasion, but if it was only an addition in the Arabic text, it would be hard to date the translation.

Particularity of the Arabic Language and Principle of the Edition

The language of the manuscript shows features common to the stage of "Christian Arabic". We note some Islamic expressions such as رزقنا الله بركة صلاته امين "may God grant us the blessing of his prayer. Amen" (§4); اعوذ بالله and معاذ الله "God forbid!" (§80); الله تعالى "God Most High" (§§1 [Ms A], 130, 141, 147, 149); الله سبحانه "God, let Him be praised" (§§136, 148).

We find several loan words from Greek, and even from Syriac. We can mention among them فنطسة (§82) and ستَرن (§119). The author is Christian with a very good knowledge of the scriptures. His text is full of biblical quotations. In our translation we mentioned only the precise quotations and the principal allusions.

In our edition we have corrected the letters ث and ذ; the *hamza* is written with the diacritic points and we have restored the classical orthography for the feminine *–ta* and – *āt*, otherwise we have respected the language of the manuscripts.

As we have previously mentioned, we were able to take into consideration only two manuscripts, **A** of Saint Antony and **P** of the Patriarchal Library, whose folios we will indicate on the margin of the Arabic text with an asterisk; we will indicate wherever possible a comparison with **S**. As it is clear from their Colophons, the manuscripts depend on the same ancestor. We refer to the apparatus criticus for the variant readings which seem incorrect.

We divided the text into 155 sections, which will be found in the translation. We have given titles to each division as mentioned in the Summary. In the margin of the translation, we refer to the corresponding page of the Ethiopian version published by GOODSPEED (= **G**). In our translation we prefered to follow as much as possible the translation of Goodspeed in order to facilitate the comparison between the two versions[57].

[57] In the transcription of the proper names, GOODSPEED was not meticulous. We will stick to his translation regardless the correction comparing with the geez.

Sigla and abbreviations in the apparatus criticus and the notes:

A	Monastery of Saint Antony, Ms. N° 106 History
Copt	Fragment of the Coptic version cf n. 6-7 supra.
Eth	Translation of Goodspeed, *op. cit.*, n. 5.
P	Library of the Coptic Patriarchate, Cairo N° 333 (394).
S	Monastery of al-Suryān, Wādī al-Natrūn, N° 299 Mayamīr.

add.	Addition.
in marg.	Written in the margin.
om.	Omission.
sec. m.	Corrected with another hand, mainly over the line in red.
˥	Beginning of a variant with two or more words

* A59r
* P 72r

1 بسم الاب والابن والروح القدس الاله الواحد له المجد.

نبتدي بعون الله[1] وحسن توفيقه بنسخ الموجود من سيرة الاب الجليل ساويرس بطريرك انطاكية الذي جاهد على الامانة الارتدكسية مما سطره الاب المغبوط اثناسيوس[2] المعروف كان بالفلسفة في يوم تذكاره وهو الرابع عشر من امشير بركاته تكون معنا[3] امين.

2 من[4] الذي لا يتعجب لساير هذا الاب العظيم ساويرس وينطق[5] بها من الذي عقله صافي مثل ملك السما في صفاته[6] ليسطر جميعها الذي خطر ببالي ذكر العظيم ساويرس في سيرته وذكر عجايبه تخطف عقلي عاجلاً الى ذلك الموضع الذي فيه مجمع القديسين فلينطق الان لساني بقليل مما يظهر عقلي واصرخ واتعزى واقول مثل داوود المغبوط لساني قلم الكاتب الماهر اقص * فضايل ساويرس هذا الذي هو افضل ˺من كثيرين[7] من البشر فاضت النعمة من شفتيه لانه نعمة كله. * A 59v

3 نطلب اليك ان لا تفيض نعمتك على غريب لكن على انا ولدك اثناسيوس لان اسمك دهن * فايض على خرافك وامام اعدا الحق سيف يذبح ومرارة لهم هذا الاب ˺ساويرس كان معه يا اخوة[8] ابي بالجسد الذي هو صاير يجلس[9] لانه كان قساً وكان جدي ايضاً من اهل مدينته وذلك الشيخ اعني جدي كان ايضا اب مغبوط وهو قساً وكان اسمه ايضا اثناسيوس مثل اسمي وكان يصحب ساويرس الشيخ الاسقف في مدينته الذي هو جد ساويرس البطريرك وهو الشيخ الاسقف حضر وجاهد في مجمع افسس المشتمل على مايتين اسقف وكان هذا الاب العظيم ساويرس الذي هو * جد الاب البطريرك ساويرس معرفة لجدي[10] وكان يواكله ويتحدث[11] معه على المايدة دايما لانهما كانا ˺في اخوة[12] جدًا. * P 72v * A 60r

[1] A add. تعالى — [2] A add. المغبوط — [3] A تحفظنا — [4] A add. قال — [5] A وانطق — [6] A صفايه — [7] A ˺كثيراً — [8] A ˺ساويرس ياخوة كان معه — [9] A بحسن — [10] P جدي — [11] A ويتحدة — [12] A ˺متواخين

---

[2] The word سرائر could be the plural of either سريرة "inner self, inward thoughts, heart, mind, soul" or سر "secret, sacrament, mystery".

Prologue

1 In the name of the Father and the Son and the Holy Spirit, one God, to whom is the glory! G 591

We begin with the help of God and by his good ordering to copy what we have from the biography of the reverend Father Severus, Patriarch of Antioch. He fought for the orthodox faith, according to the writing of the blessed Father Athanasius, known by his philosophy, on the day of his commemoration, which is the fourteenth of Amšīr[1]. May his blessings be with us all, Amen!

2 Who then does not wonder at the innermost feelings[2] of the great Father Severus, and who will be able to talk about them? Who is pure in mind like the king of heaven in His attributes in order to write all what it came to my mind about the memory of the great Severus. His life and his wonders take my mind swiftly away on high into that place which is the congregation of Saints. And now, let my tongue says a little of what my mind reveals, while comforted I cry aloud, and say like the blessed David: "My tongue is pen * of a keen-writing scribe" (Ps 45[44]:2). I will narrate the virtues of Severus. He was better than many men and the grace flew from his lips, for he was full of grace. * 592

The Author: Athanasius and his family

3 We ask you, let your grace not flow on a stranger but on me, your child Athanasius, for your name is like an anointment that flows on your sheep, but in confrontation with the enemies of the truth, it is bitterness and a sword that slays. Brethren, this Father Severus used to sit, with my carnal father for he was a priest. And my grandfather was also one of his countrymen. That elder, I mean, my grandfather, was also a blessed father, he was a priest and his name, like mine, was also Athanasius. He used to be in the company of Severus the elder, the bishop in his city, who was the grandfather of Severus the Patriarch. And this bishop attended and fought in the council of Ephesus, which included two hundred bishops. And this great Father Severus, who was the grandfather of Severus the Patriarch together, knew my grandfather. And he used to sit down at the table with him, eating and talking, for they were in intimate brotherhood.

[1] 14 Amšīr = 8 February (Julian Calendar). It is the traditional date in the Coptic Synaxarium.

4 فبينما هما كذلك ذات يوما[13] اختطف عقله وغاب حسه قدر[14] ساعة وجدي يبصره ثم قال وجدي سمعه[15] يا رب هوذا عبدك افعل معه ما ترى[16] وقوي اسمك يا رب لا تقوي الهراطقة فقال القس جدي اطلب اليك ايها المغبوط ساويرس ان لا يخفى[17] عني مما رايت شياً ⁕ لانك تعلم محبتي لك فاجاب الاسقف وقال هذه الرويا التي رايتها انا اشرحها لك سمعت صوت[18] يقول قصبة مرضوضة لا تكسر وسراج يطفطف[19] لا يطفي ساويرس يبني[20] الامانة الارتدكسية فقال لي الصوت انت تنتقل في هذه السنة الى ابايك والولد الذي يولد لولدك هو يثبت صخرة الارتدكسيين بكلامه ⁕ الحق لانه يقاسي تعب عظيم يخرج من يديه دم كثيراً ويرذل كثير من الناس اسمه كواحد من الاشرار ويضطهد من بيعة الى بيعة بيد الملوك والرووسا والهراطقة ويدعا اسم هذا الفتى ساويرس مثل اسمك لان بهذا الاسم ينقذ الله شعب المومنين وقد اعلنت لك هذه الرويا هذا الذي حدثني به انبا اثناسيوس جدي وقال لي ان ابي لم يكن ولد في تلك الايام ولا ولد الاب الجليل ساويرس القديس البطريرك ⌝ومن بعد سنة ولد الاب الجليل ساويرس القديس البطريرك[21] رزقنا الله بركة صلاته امين.

P 73r

* A 60v

5 شرح[22] حاله كان هذا الاب يوما جالس يقرى في كتب افلاطون فظهر له لاونديوس[23] الشهيد قايما امامه وقال له حسبك[24] من القراة في هذا قوم اتبعني لتطهر[25] من نجاسة الصابة ⁕ وتقرى ناموس الله الذي كان اباك يقروه[26] الى حين نياحتهم انهض يا ساويرس وكمل حصن البيعة وبيضه واعرف نفسك ولا تكسل ولا تدع صلاة ابايك تذهب بلا ثمرة ابتدي اولا بشكل الرهبنة الذي هو الانفراد لتعرف الجهاد بقوة وعند ذلك تطفي نار الهراطقة وتلبس بيضة الخلاص لتقاوم الارواح الخبيثة التي تحت السما وتمضي الى انطاكية وتصرخ مثل سبع زاير وهناك يهرب منك نسطور والذين[27] هم بني الشياطين برعدة كمل الان خدمتك واستعجل

* A 61r
* P 73v

13 A يوم — 14 A تقدير — 15 A يسمعه — 16 A يرى — 17 A تخفي — 18 P om. — 19 A مطفطف —
20 A تبني — 21 P om.⌝ — 22 A بشرح — 23 A لاونديس — 24 P حسبتك — 25 A لتظهر — 26 A يقراه —
27 A الذي

[4] P omits this sentence (homoeoteleuton).
[5] The pronoun in the Arabic versions refers to the books of Plato; Eth has "this day".
[6] Lit. "the form" or "the shape", cf. Greek σχῆμα.

The vision of the Severus' grandfather concerning his grand child

4 And one day, while they were thus, his mind was caught away and his consciousness departed from him, for about one hour, and my grandfather * was watching him. Then he said, while my grandfather heard him: "O Lord, here is Your servant, do with him what you see fit. Establish Your name, O Lord and do not let the heretics be established." The priest, my grandfather, said: "I entreat you, O blessed Severus, do not hide from me anything which you have seen for you know how much I love you." The bishop answered and said: "I shall explain to you the vision which I saw. I heard a voice which said: 'A bruised reed shall not be crushed, and a smoking flax shall not be quenched' (Isa 42:3). Severus will build up the faith of the Orthodox (people)." And the voice said to me: "This year, you will be transferred to your forefathers[3] and the son who shall be born to your son, will establish the rock of Orthodoxy by the truth of his speech. For he will suffer great hardships, and much blood will come out of his hands, and he will be rejected much by men, and will be reckoned as one of the evil men (cf. Isa 53:3). He will be pursued from one church to another by kings, leaders and heretics. And the name of the child will be called Severus, like your name, because by this name God will save multitudes of believers. And behold I have revealed to you the vision." This is what Athanasius my grandfather told me. And he said to me that at that time my father was * not yet born and also the reverend Father Severus, the holy Patriarch. And after a year, the reverend Father Severus, the holy Patriarch, was born[4] – may God grant us the blessing of his prayers. Amen.

* 593

* 594

The apparition of the martyr Leontius to Severus advising him to read the books of Basil and Gregory etc

5 It happened thus, that this father was sitting one day reading in the books of Plato, and there appeared to him Leontius the Martyr, standing before him, and he said to him: "Enough reading this[5], rise up and follow me, in order to be purified from the abomination of the heathen. Read in the Law of God, which your fathers were reading until the time of their rest. Rise up, O Severus; and finish the fortress of the Church and plaster it. Know yourself, and do not be negligent, do not let the prayer of your fathers go without fruit. Seek first the garment[6] of monasticism, which is the solitary (life), so that you may know how to wrestle with might. Then you will extinguish the fire of the heretics. And put on the helmet of salvation (cf. Eph 6:17), wherewith you will repel the evil spirits that are under the heaven. And you will go to Antioch crying in aloud like a roaring lion, and there Nestorius, and those

[3] Eth has: "But thou shalt die in Babylon in this year", probably a misreading between the word اباايك and بابل.

الان للبحث في كتب السعيد باسيليوس واغريغوريوس وليانوس واغناطيوس واثناسيوس الرسولي والاسكندرس وابيفانيوس وكيرلص الحكيم وديسقورس[28] العظيم الجهادات * الابا المومنين واتبع ادب من يسلك طريقهم من اليوم هذا كلام لاونديوس[29] الشهيد له ثم اختفى عنه. (* A 61v)

6 فلما سمع الاب ساويرس هذا الكلام حلت[30] عليه الروح القدس في وقته مثل داوود في زمانه لان الرب محب البشر علم ان ساويرس حكيم * وله استطاعة وصبر على الجهاد فارسل شهيده[31] لاونديوس حتى دهنه مثل صموييل لما دهن داوود لانه اله الاثنين لكن ليس حرب الاثنين واحد لان داوود ظهرت قوته في ذلك الفلسطيني الجبار بالحجارة التي معه وبحجر واحد قتل الفلسطيني وهذا العظيم ساويرس حضر في مجمع الملوك والوحوش الذي هم الهراطقة ولم يكن احد تبعه ولا معه وابادهم وهدمهم بالاربعة اناجيل التي معه بحق ان داوود جاهد في محاربة واحد * وهذا العظيم جاهد في خمس هارسيات[32] وكان حربه معهم ساويرس شبه العظيم داوود في حربه[33] مجمع خلقيدونية[34] وقد غلبه بحجر واحد انا اعلم انك تقول فسر لي هذه[35] الحجر الذي اهلك الفلسطيني الذي اعني به المجمع الخلقدوني[36] وانا اقوله لك الحجر الذي اهلك مجمع[37] خلقدونية[38] هو انجيل الطاهر يوحنا حيث يصرخ يقول[39] ان الكلمة صار جسدا وحل فينا ورابنا مجده مجد[40] وحيد من الاب مملو نعمة وحق فلما قاوموا هذا الحجر وقعوا على وجوههم امام هذا القديس ساويرس. (* P 74r) (* A 62r)

7 ولنرجع الان الى ذكر نمو[41] هذا القديس وذلك ان * ابي وجد انسانا خايفاً[42] من الله فقص عليه خبر هذا القديس ساويرس وانا اسمعهم[43] وقال ان هذا القديس ساويرس كان من اثناس فذكر انه اراد الخروج منها ليصلي في بيعة * لاونديوس (* P 74v) (* A 62v)

[28] ديسقرس A — [29] لانديوس A — [30] حلة P — [31] A add. القديس — [32] هارسياة A — [33] حربٍ A — [34] خلقدون A — [35] هذا A — [36] خلقدون A — [37] A om. — [38] خلقدون A — [39] ويقول A — [40] مجداً A — [41] نموا P — [42] خايف P — [43] اسمعه A

---

[10] Copt does not mention that Severus was from Athens, but he was in Athens where he studied.

[11] For Leontius of Tripoli, we can add to the bibliography of *PO* 169 (36.3), p. 559, n. 1: J.M. Fiey, "Un grand sanctuaire perdu? Le martyrion de Saint Léonce à Tripoli", *Muséon* 95, 1982, p. 77-98.

who are the children of the devils, shall flee from you trembling. Now perform your service, and make haste now to search * the books of the blessed Basil and Gregory and Julian and Ignatius and Athanasius the Apostolic and Alexander and Epiphanius and Cyril the wise and Dioscorus the great in his wrestles, the fathers of the believers, follow the discipline of those who walk in their way from this day." These are the words of the martyr Leontius to him, and then he disappeared from his sight. * 595

Comparison between Severus and David

6 When the great Father Severus heard these words, straightway the Holy Spirit came upon him as upon David in his days (cf. 1 Sam 16:13). For the Lord the philanthropic knew that Severus was wise and competent and steadfast in conflict, so He sent His martyr[7] Leontius to anoint him as Samuel had anointed David, for He is the God of both. But the war of both of them is not exactly the same[8]. For David's power appeared against that mighty Philistine by using the stones which he had, and with one stone he slew the Philistine. And this great Severus who attended the assembly of kings and beasts, who are the heretics[9], without followers and no one accompanied him, he destroyed them, and annihilated them with the four Gospels that he had. For David indeed strove in conflict with one * man, but this great one wrestled with five heresies, and his warfare was with them, yet Severus was like the great David in his warfare with the council of Chalcedon, and he conquered with one stone. But I know that you will say: "Explain to me this stone which destroyed the Philistine, by which I mean the council of Chalcedon." And I will answer you, the stone that destroyed the council of Chalcedon is the Gospel of the pure John wherein he cries and says: "The Word became flesh and dwelt among us, and we saw His glory, the glory as the only Son of His Father, who was full of grace and truth " (Jn 1:14). And when they encountered this stone, they fell upon their faces before this saint Severus. * 596

His education in Athens

7 And let us return now to relate the youth of this saint. It happened that my father found a God fearing man, to whom he told the deeds of this holy Severus, while I was listening. And he said that this saint Severus was from Athens[10], and he related that he wished to go forth from there to pray in the church of Leontius[11] the Martyr, who appeared to him for the days that he

[7] A and Eth add "Holy".
[8] Eth reads: "But neither of them had a weapon".
[9] Eth has "the unbelievers".

الشهيد الذي ظهر له اذ قد تمت الايام الذي ذكرها فقال هذا القديس لاصدقاه الفلاسفة تمضوا معي الى بيعة الشهيد القديس لاونديوس[44] فاجابوه الى ذلك وقرروا فيما بينهم اجمعين ان يهربوا من معلمهم لانهم كانوا يتعلمون[45] الفلسفة ولم يكونوا انتهوا فيها وقالوا ننقل عقولنا من الان من هذا العالم الى الله.

8 فلما خرج هذا القديس من مدينته كانت نعمة الله معه وكان هناك سايح قريب من تلك المدينة وكان روحاني اسمه ايلياس فلما قرب هذا الاب العظيم ساويرس خرج هذا السايح اليه مسرعا للقايه فلما قرب منه قال له يا ساويرس يا[46] ساويرس افرح افرح يا بطريرك يا رييس جميع الاساقفة افرح يا اب السواح افرح يا ينبوع الحق افرح يا ابني يا شاهد * هذا[47] اليوم ثالث يوم الملايكة والشهدا والانبيا * ومقدمي البيعة وجماعة القديسين ينتظروك هولا[48] الذين تنال معهم نعمة الروح القدس ليتاضعف حلولها[49] عليك لان الروح ان لم تحل عليك فليس تقدر على مقاومة اعدا الحق امض من الان وخد عربون ملكوت السموات[50] الذي هو المعمودية.

* A 63r
* P 75r

9 فلما دخل بيعة الشهيد ابتدى يبتهل اليه ليتم له خدمته بالطهارة ونام في موضع في البيعة وكان في تلك البيعة اربعة من اصدقاه تلاميذ الفلاسفة وقد صار احدهم اسقف في زمان ما ثم خالف الامانة المستقيمة ورده القديس ساويرس اليها بكتبه ورسايله هولا الاربعة نظروا في وقت واحد في اليقظة[51] لاونديوس[52] الشهيد قايما امامهم مثل امير والي جبار وكان المنطقة التي * [53] هو متمنطق بها مرصعة بجوهر وكان شي موضوع على عانقيه[54] ودراعيه فلما نظروه بهذا المجد العظيم خافوا فقال لهم لا تخافوا وكان وجهه مملو بها واشار بيده اليهم وقال لهم تقووا هوذا الطريق مستعد لكم لتنالوا غفران خطاياكم وعند ذلك غاب عنهم الشهيد الجليل.

* A 63v

10 فلما كان بالغداة قبل اشراق الشمس دخل قس البيعة * ودعاهم[55] باسمايهم وقال يفرح ساويرس يفرح[56] الحكما الذين معه ايضا ولم يكن يعرفهم بل

* P 75v

[44] A لاوديوس — [45] A يتعلموا — [46] A om. — [47] A om. — [48] A هولاى — [49] P طولها — [50] A السما — [51] A اليقضه — [52] A لاونديس — [53] P الذي — [54] P عانقة — [55] P ودعايهم — [56] A تفرح

[14] Copt has a different list: "saint Leontius and saint…and multitude of angels and all the chorus of saint and the doctors of the Church".

[15] Eth reads "night", possibly a confusion of the Arabic between the words البيعة and الليلة.

[16] Copt gives the name of the three friends: "Priskos" the future bishop, "Uranikus" and "Eustathius".

had mentioned were completed. And this saint said to his philosophers who were his friends: "Will you not come with me to the church of the holy martyr Leontius?" They consented, while deciding among themselves to flee from their teacher, for they were studying * philosophy, and had not finished (the course). And they said: "Let us turn our hearts henceforth from this world unto God." * 597

Prediction of the hermit Elijah

8 And when this saint went forth from his city, the grace of God was with him. And there was a hermit in the vicinity of that city, a spiritual man, and his name was Elijah[12]. And when the great Father Severus drew nearer, the hermit went forth with haste to intercept him. And when he came near unto him, he said: "O Severus, O Severus[13], hail, hail, O Patriarch! O chief of all bishops, hail! O father of hermits, hail! O spring of the truth, hail! O my son, O witness of this day; this is the third day that the angels, martyrs, prophets[14], the leaders of the Church and the company of Saints waited for you, they with whom you shall receive the grace of the Holy Spirit, that it may be multiplied upon you. For, if the Spirit does not descend upon you, you will not be able to resist the enemies of the truth. From this moment, go and receive the earnest of the kingdom of heaven, which is the baptism."

Vision of the martyr Leontius and the baptism of Severus

9 And when he came into the church of the martyr, he began to entreat him that he might perform his service to him in purity. And he slept in a place in the church. In that church[15], there were four of his friends, the students of philosophy, one of them became a bishop, * in a certain time, and afterwards he turned away from the straight faith. The holy Severus turned him back unto it by his books and his letters[16]. These four saw, at the same time while being awake, Leontius the Martyr standing before them like a prince, mighty governor. And his girdle wherewith he was girded was wrought with a jewel and there was something upon his neck and arms. When they saw him with great glory, they were afraid, and he said unto them: "Do not be afraid." And his face was full of splendour. He waved to them by his hand and said unto them: "Be strong. Behold a way is prepared for you in order to receive the forgiveness of your sins." And then the reverend martyr vanished from their sight. * 598

10 And it came to pass on the morrow, before sun rise, that the church priest came in and called them by their names and said: "Hail to Severus,

[12] Copt reads "Apellēs"; there were probably a shift in the Arabic transmission from ابلياس to ايلياس.

[13] Copt and Eth read "Severus, son of Severus".

الشهيد عرفه اسمايهم ثم قال الذي دعاه الله ليخلص على يديه انفس كثيرة اعني ساويرس ان الله قد انعم عليك الان بثلثة اصدقا مدعيين معك فقم الان والبس فخر المعمودية لتعمل بنعمة الله فتنال الكمال وتكون منيراً بالفضايل ليس في * الوصايا فقط بل في العلم فاجابه ساويرس بغضب وقال له ايها القس ارسلت لتعمدنا او لتفخمنا[57] فاجابه القس قايلا اغفر لي يا ابني فان الكلام الذي قلته هو حق لانه هكذا[58] اعلن لي.

* A 64r

11 عند ذلك قاموا وتبعوا القس وتعمدوا فلما قرب وقت الاعتراف بالامانة ليدهنوا كما جرت العادة بالدهن الجليل نظر كل القيام باعلان يدا فوق المعمودية نازلة على راس ساويرس وسمع جميع الشعب صوت[59] يقول مستحق مستحق مستحق[60] فتعجب الكل وقالوا ما راينا قط عن تعمد مثل ˥هذه الاية[61] ولامثل هذا الصوت[62] الا لهذا الانسان فقط ان هذه اصوات روحانية وسينال هذا طقس عال ويتمن * على انفس كثيرة.

* P 76r

12 فلما تعمدوا باسم الاب والابن والروح القدس ولبسوا ثياب المعمودية المعدة برسمهم كعادة اهل * الشام وكان في ذلك الزمان لا يتعمد الا ابن ثلثين سنة الا من يمرض قبل ذلك ويخاف عليه من الموت[63] فانه يتعمد ويقرب من السراير المقدسة فلما كملت لهم سبعة ايام بعد المعمودية عروهم من تلك الثياب ولبسوا ثيابهم ومضى كل واحد منهم الى شغله.

* A 64v

13 فاما ساويرس فانه نذر انه يمضي الى بعض الديارات[64] ويقيم فيه فمضى الى دير ودق الباب فاستوذن له على المقدم وهم ثلثة وهم القمص[65] روميانوس وملخيوس[66] ويوحنا وقيل لهم بالباب انسانا فيلسوف يقال له ساويرس يريد يترهب ويسكن معكم.

[57] A تفخمنا — [58] P هكذى — [59] A صوة — [60] A om. — [61] A ˥هذا الايات — [62] A الصوة — [63] A الموة — [64] P الديارة — [65] A الاقمص — [66] P وملخيلوس

it is not an abbot of the monastery but a saint. Cf. infra §53. Severus mentioned him in his *Homily* XXXV, cf. *PO* 169 (36.3), p. 438-457.

[18] Copt has "Malchus"; Eth reads "Malcobolus", probably misreading of Arabic ملخيلوس (cf. P).

hail to the wise men who are with him too." And he did not know them, but the martyr informed him of their names. And then he said: "Where is whom God has called, that many souls may be saved through his hands – I mean Severus? Now God has granted you the three friends who are called with you, rise up now and put on the glory of the baptism, * to work by the grace of God and assume the perfection and shine in excellence, and not in precepts only, but in knowledge also." And Severus answered him with indignation and said to him: "O priest, are you sent to baptise us or to praise us?" And the priest answered him saying: "Forgive me, O my son, for the words which I have said are true, for it was revealed unto me." * 599

11 And then they rose up and followed the priest and were baptised. And when they drew near the moment of the profession of the faith, and to be anointed with the holy oil, as was customary, by revelation all who where standing saw a hand above the baptistery, and descending upon the head of Severus, and all the congregation heard a voice saying: "Worthy, worthy, worthy!" And they all wondered and said: "We have never observed among all those who have been baptised a wonder such as this, nor heard a voice such as this, save in the case of this man alone. These voices are spiritual. And behold this one shall receive a high rank and shall be entrusted over many souls."

The custom of baptising at the age of thirty years

12 And when they had been baptised in the name of the Father and the Son and the Holy Spirit, they clothed them with the garments of baptism, as was due, according to the custom of the people of Syria. At that time, * they only baptised those who are thirty years old; except the ones who are ill, and for fear of death, they were baptised and partook of the holy sacraments. And when seven days were passed after their baptism, they were stripped from those garments, and they put on their own garments, and each one of them went to his work. * 600

Severus in the monastery of Romanus

13 But Severus made a vow to go unto certain monasteries and dwell there. So he went to a monastery and knocked at the gate, and seeking permission from the abbot. They were three, the hegumens Rūmyānūs[17], Malḫyūs[18] and John. And it was said to them: "Behold there is at the gate a philosopher called Severus, who wishes to enter the monastic life, and dwell with you."

[17] Eth has "Romanus", but the ms reads here like the Arabic text of A. P has "Rūmānūs". There is a big confusion concerning this name. In the other *Biographies* of John and Zacharia,

14 فلما سمع روميانوس[67] باسم ساويرس الفليسوف قام مسرع وكلمن معه وخرجوا للقاه فلما نظره رجل الله قال له افرح يا ابونا كلنا افرح يا راعي الانفس ومدبر الاجساد واذا * انت ابن بطرس ريس الرسل انت اساس وثبات[68] الحق انت ايلياس الذي هدم باعل الصنم لان ايلياس هدم الاصنام وقتل كهنتها الذين ينكرون الايمان بالله وانت يا ساويرس تذبح كل كاهن يفرق * الابن وكلمن ينكر وحدانية الوحيد ويقسمه طبيعتين وشخصين تقوى[69] واثبت يا ساويرس المومن المجاهد عن كنايس الارتدكسيين انت يا ساويرس الذي تذبح اعدا الحق ادخل فان الله معك وليس انت عاجز شي معك طقس الرهبان ووصاياهم اي قانون ارشدك اليه ˺وانت ترشدنا الكل بنبا الحق[70] انت الاساس الذي لا يتحرك فلا تخفى عنا˺ فانت[71] الذي له عبداً قد اظهر لي عملك وعلمك في هذه الليلة واوراني الله كرامتك وعظمتك ومجدك فانك تحيي نفوس كثيرة * بكلامك الروحاني.

* A 65r
* P 76v
* A 65v

15 وكان المغبوط ساويرس حزين القلب لما يسمعه منهم فاجاب وقال لهم ان كلامكم يا اباي[72] قد اقلقني لان الانسان يجب ان يحزن اذا اكرم مما يستحق وانا فان الله يعرف ذنوبي وانما اضيت قدامكم الان من المعمودية التي نلتها ولولا[73] ذلك لم تقدروا تنظروني لكثرة اعمالي الردية انتم تعلموا يا ابهاتي انه لم يولد الانسان في هذا العالم بلا خطية غير الكلمة الذي تجسد وصار انسانا لانه هو الله المتانس[74] وهو واحد لا اثنين فاما انا رجل خاطي اكثر من جميع الناس فلما سمعوا كلام القديس المتواضع ساويرس * قبلوه بفرح مثل انسان قد وجد كنز في حقل وقد ثبت خبره في الانجيل المقدس.

* P 77r

16 فلما دخل الدير وراى عمل الاخوة فرح جداً وجعل يطلب الانفراد * وكان يكثر البكا في انفراده عند ذلك قبله روميانوس مثل الابن الحبيب وكمثل ايليا مع اليشع ومثل بولس مع طيماثاووس جعل يهتم بهم في وسط الاخوة بالصلاة وعمل اليدين ولم يكن للقديس ساويرس عادة يعمل بل يعملوه الاخوه لانه كان انسان

* A 66r

[67] P رومانوس — [68] P ثباة — [69] A تقوا — [70] P om.˺ — [71] A ˺فان انت — [72] A ابي — [73] P ولو — [74] A والانسان معا

ⲠⲒⲀⲄⲒⲞⲤ ⲂⲀⲤⲒⲖⲒⲞⲤ ⲚⲈⲘ ⲠⲒⲀⲄⲒⲞⲤ ⲄⲢⲎⲄⲞⲢⲒⲞⲤ ⲚⲈⲘ ⲠⲒⲀⲄⲒⲞⲤ ⲔⲨⲢⲒⲖⲖⲞⲤ ⲚⲈⲘ ϨⲀⲚⲔⲈⲈⲨⲬⲎ ⲈⲐⲞⲨⲀⲂ, [The book of the Holy Euchologion which is the book of the three anaphoras of St. Basil, St. Gregory and St. Cyril and other holy prayers], Cairo 1902, p. 61.

[21] P omits this sentence (homoeoteleuton).

14 And when Rūmyānūs heard the name of the philosopher Severus, he rose up quickly and all who were with him, and went forth to meet him. And when the man of God saw him[19], he said: "Hail, O father of us all! Hail shepherd of souls and overseer of bodies[20]! You therefore are the son of Peter the chief of the apostles. You are the foundation and the firmness of the truth! You are Elijah, who toppled the idol Baal. For Elijah toppled the idols and slew the priests who rejected the faith of God, and * you also, Severus, shall slay every priest who separates the Son and every one who denies the unity of the Only-begotten, and divides Him into two natures and into two persons. Be strong and bold, O Severus, the faithful and the fighter of the Orthodox churches. You, O Severus, shall slay the enemies of the truth. Enter, for the Lord is with you. You are not in need of anything; you have the rank of the monks and their precepts. What canon is there to which I should lead you? You guide all of us by the true intelligence[21]. You are the immovable foundation and you are not unknown to us, for He whom you do serve has this night revealed to me your work and your knowledge, and God has shown to me your honours, your greatness and your glory, for you shall revive many souls by your spiritual words." *601

15 And the blessed Severus was sad at heart because of what he heard from them, and he answered and said unto them: "O my fathers, your words disturbed me, for the man must be saddened when he is unduly praised. But as for me, God knows my sins. But I shined now in front of you due to the baptism which I received, otherwise you would * not have been able to look at me, because of the multitude of my evil doings. You know, O my fathers, that no human being is born into this world without sin, except only the Word, that was made flesh and became man (cf. Jn 1:14), for He is the incarnate God, He is one and not two. But I am a man exceedingly sinful above all men." And when they heard the words of the holy modest Severus they received him with joy like that of the man that found a treasure in a field; and behold his story is written in the holy Gospel (cf. Mt 13:44). *602

Ascetical exercises of Severus

16 When he had entered into the monastery, and observing the work of the brethren, he rejoiced exceedingly. He practised withdrawing by him, and he used to weep much in his retirement. Afterwards Rūmyānūs received him as a beloved son and as Elijah received Elisha (cf. 1 Kings 19:19-21) and as Paul received Timothy (cf. Acts 16:3) and set about teaching them in the midst of the brethren concerning prayers and manual work. And it was not

[19] Eth reads "And when they saw the man of God".
[20] The expression in Coptic may be "Bishop of bodies" cf. 'Abd al-Masīḥ Ṣalīb, ⲡⲓϫⲱⲙ ⲛ̀ⲧⲉ ⲡⲓⲉⲩⲭⲟⲗⲟⲅⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲉⲧⲉ ⲫⲁⲓ ⲡⲉ ⲡⲓϫⲱⲙ ⲛ̀ⲧⲉ ϯϣⲟⲙϯ ⲛ̀ⲁⲛⲁⲫⲟⲣⲁ ⲛ̀ⲛⲧⲉ

ناعم البدن ترف وكان جسده يضي مثل النار فلما عمل اعمالهم كان الدم ينزل من يديه ولا يبالي بل كان يقول لجسده لابد لك مما تصير ترابا وبعد قليل تطرح في القبر فدع عنك هذا الكسل الذي يودي نفوس كثيرة الى الجحيم جيد لي ان اكون متنشطا[75] لارث مع الاخوة كان ساويرس ينموا مثل شجر لبنان هكذى[76] كان ساويرس نشيط في جميع اعماله ولم يوجد عليه قط كلمة غلط ولا وجد كسلان.

17 وقيل ان الاب ساويرس لما كان في * الدير مع الاخوة كان معه هناك راهب ساكن في الدير وكان هذا الراهب مثابر على فعل الخير غير متواني في صلواته نهاره وليله * قوي الحفظ فبينما هو دفعة قايما يصلي ظهر له ملاك الرب وقال له انظر الى هذه الارض وتامل ساحة الدير لترى ما فيها فنظر فراى رجلين يمشيان مع ساويرس لا يقدر احد ينطق بكرامتهما ولا مجدهما وضيا ثيابهما وكان لميع وجوههما مثل الضو[77] المنير وكانوا يتحدثوا مع ساويرس ويعلنوا له سر الامانة الارتدكسية فكل كلمة قالوها له كان يقبلها باتضاع ويمجدهما لارشادهما اياه الى الامانة الارتدكسية.

*A 66v

*P 77v

18 هذا الذي نظره الاخ الراهب وقال للملاك الذي اطلعه على هذه الرويا يا سيدي من هم هولا[78] الحكما الذي يمشي معهم هذا الاخ * ساويرس وهو متضع لهم قال له الملاك الواحد منهم هو باسيليوس الكبير اسقف قيسارية قبادوقية والاخر اغريغوريوس الثاولوغس الكبير وهما يرشدان ساويرس الى الامانة الارتدكسية لان ساويرس يكون حافظا لمفاتيح البيعة بكلام الامانة الارتدكسية وبعد زمان يرعى شعب عظيم في انطاكية وفي المسكونة كلها لان ملاك البيعة * الارتدكسية يصرخ ليلا ونهاراً الى الله قايلا الى متى ترسل يا رب ساويرس فقد امتلت مواضعك المقدسة نجاسة البهايم يعني المجمع المجدف الذي قسم وحدانية المخلص طبيعتين واقنومين بلسانه الذي مستحق القطع وقلبه الذي صار وعا لابوهم الشيطان قم يا رب وترااف على صهيون فان الزمان قد حضر لترسل لنا * انسانا ليصلح الارض وينقي منها الشوك الذين هم المخالفين هولا الذين زرعهم الشيطان في البيعة.

*A 67r

*P 78r

*A 67v

19 هذه[79] كمال الرويا الذي نظره الشيخ الراهب القديس فلما علم هذا وسمع جميعه حدث به الاخوة واعلمهم بما راه عن ساويرس مثل ارميا وحزقيال ودانيال

[75] نشيطاً A — [76] هكذار A — [77] الضو P — [78] هولاى A — [79] هذا A

the wont of the holy Severus to do the work, but the brethren did it for him, for he was a man delicate in body and fine in person, and his flesh shone like fire. And when he performed their work the blood used to drip from his hands, and he did not care, but he used to say to his body: "You have to turn into dust, and after a while to be cast into the grave. Put off from you therefore this laziness, which * leads the souls of many into Sheol. It is good for me to be energetic that I may share the inheritance with the brethren." And Severus grew like the trees of Lebanon. Likewise Severus was energetic in performing all his tasks, and no bad word could be said on his account, he was not found slothful. * 603

The vision of a monk concerning Severus, comparing him to David

17 It was said that when the father Severus was dwelling with the brethren in the monastery, there was with him a certain monk in the monastery, and this monk was diligent in good deeds and he was not negligent in his prayers day and night, a man mighty in learning. Once he was standing praying, the angel of the Lord appeared to him and said: "Look upon this place, behold the court of the monastery, that you may see what is therein." And when he looked, he saw two men going forth with Severus, they were of indescribable glory and splendour, the light of their apparel and their (faces) shone with the brightness of light. And they were conversing with Severus and revealing to him the mystery of the orthodox faith. And he received with humility, every word, which they told him and he praised them for leading him unto the orthodox faith.

18 This was what the brother monk saw, and he said to the angel who had shown him the vision: "My lord, who are those wise * men with whom brother Severus walks, with humility?" The angel said: "One of them is Basil the Great, bishop of Caeasarea of Cappadocia and the other is the great Gregory the theologian, and they are guiding Severus to the Orthodox faith, for Severus shall be the guardian of the keys of the Church in the matter of the Orthodox faith. And after a while he shall take care of many people in Antioch and in the entire inhabited world. For the angel of the Orthodox Church cries day and night unto God saying 'When, O Lord, will you send Severus? For Your holy places are filled with the abominations of the beasts – which are the blasphemous council who divided the unity of the Saviour into two natures and two hypostases, with the tongue that ought to be cut out, and their heart which became a vessel of their father Satan. Arise, O Lord, and have mercy upon Zion, for the days have come that you may send unto us a man to purify the earth, and to uproot the thorns which are the opponents, sown by Satan in the Church." * 604

19 This was the completion of the vision seen by the old and holy monk. He reported to the brethren what he was informed with and heard, and told

الذين ظهروا بالجسد رايتم يا اخوة عظم هذا الرجل لانه لم يوجد قط في فيه كذب.

20 قالوا عنه انه مضى دفعة ليستقي ما فحمل الوعا على كتفه ومضى ولقيه[80] الشيطان في شبه رجل اسود اعرج وهو يمشي قدامه ويديه على راسه وهو يبكي بصوت[81] عال ويقول اني اقمت قلق عظيم واضطهاد قوي حتى ارقت دما كثير واقمت نجاسة وزنا وعملت * في العالم شقاق كثير واكثرت[82] على الكنيسة في كل زمان من يقاومها ويجاهدها فقام لمقاومتي اغريغوريوس[83] ثاوماداغوس والعظيم * لواريوس واثناسيوس الرسولي ويوليانوس بطريرك رومية وباسليوس الحكيم واغريغويوس المتكلم على الالهيات واغناطيوس والاكسندرس[84] وكيرلص[85] وديسقورس وبعد[86] هذا ابنيت لي هيكلا حتى اعمل فيه ما اريد وهو مجمع خلقدونيه[87] ومن الان سمعت صوت[88] من السما يقول هوذا ساويرس السبع الزاير قد ازهر من اصل الارتدكسيين وهو يغلب التنين ويرضرض[89] رووسه الذي انا هو وكل جماعة الاساقفة الذين اجتمعوا الى يوحنا صاحب القسطنطينيه وغلبت اودكسية الملكة وديسقورس قهرته بلخارية وهوذا ساويرس يريد ان يخرجني فلما نظر القديس هذا وسمعه من الشيطان قال له ان الله يزجرك فعند ذلك اختفى عنه الشيطان.

* P 78v
* A 68r

21 وحين اخر شهد له الاب العظيم رومانوس وقال كايني في ارض برية * لم تحرث ولم تبدر فيها قط بذار ولم ينزل عليها ندا ولا مطر * ولكنها قد تجششت جداً بنبات الشوك والحسك ورايت[90] امراة[91] حسنة جدا وكانت دموعها تجري على خديها وصدرها وثيابها وسخه مخزقه وهي حزينة باكية جداً على عري جسدها فبينما انا واقفاً انظر رايت قلقا عظيم وسمعت واحد يقول لرفيقه هوذا ياتي ساويرس ليقطع الشوك من هذه الارض ويغرس[92] كرماً للرب الصاباووت ثم انهم خاطبوا الامراة قايلين لاتخافي ايتها المدينة انطاكية هوذا ملكك ساويرس ياتي وهو انسانا وديع ثابت على القوانين التي[93] وضعوها[94] الاساقفة الذين اجتمعوا في نيقية[95] فقالت الامراة للذين كانوا يخاطبونها الى متى ياتي ساويرس فقالوا لها الى الان لم يكمل خطايا

* A 68v
* P 79r

[80] A فلقيه — [81] A بصوة — [82] A اكثرة — [83] A غريغوريوس — [84] P الاسكندرس — [85] A كيرلس — [86] A بعده — [87] A خلقدون — [88] P صوة — [89] A يرض — [90] P وراية — [91] P امراة — [92] P يفرش — [93] A الذي — [94] A وضعها — [95] A نيقه

them what he has seen concerning Severus, like Jeremiah and Ezekiel * and Daniel, who appeared in the flesh. And you, O brethren, did you see the greatness of this man, for deceit is not found in his mouth. * 605

20 It is said about him that he went once to draw water, carrying a jar upon his shoulder and as he went, Satan met him in the form of a lame black man. walking in front of him with his hands upon his head, crying with a loud voice and saying: "I have stirred up great disturbance and grievous persecution, so that the blood of many has been shed. And I roused abomination and adultery and I wrought in the world much woe and rose against the Church, at all times, many who opposed and resisted it. And there have risen up, to my opposition Gregory the Thaumaturge and the great Liberius, and Athanasius the Apostolic, and Julian the Patriarch of Rome, and Basil the wise, and Gregory the Theologian and Ignatius and Alexander and Cyril and Dioscorus[22]. And afterwards I built for myself an altar wherein I can do what pleases me, which is the council of Chalcedon. But now I have heard a voice from heaven saying: 'Behold here is Severus, the roaring lion, who sprung from the root of the Orthodox. And he shall conquer the dragon, and bruise his heads', which is myself. The queen Eudoxia conquered John of Constantinople, and all the company of the bishops, * who gathered with (him). And as for Dioscorus, Pulcheria vanquished him, and behold Severus desires to cast me out." And when the saint saw this, and heard from Satan, he said unto him: "God rebuke you" (Jude 9). And straightway Satan disappeared from his sight. * 606

21 And later, the great father Romanus (sic) bore witness concerning him and said: "I was in a place like a desert land, which had never been ploughed, and had never been sown, and had never got any dew or rain, but it became densely covered with plants of thorns and thistles. And I saw a very beautiful woman, with tears running down upon her cheeks and her breast, and her garments were defiled and torn, and she was weeping with great grief, because of the nakedness of her flesh. While I stood up watching I perceived a great commotion, and I heard one saying to his companion: 'Behold Severus comes to cut off the thorns from this land and he will plant the vine of the Lord of Hosts.' Then they addressed the woman, saying: 'Fear not, O city of Antioch! Behold your king Severus comes, and he is a decent man, stead fast on the canons which the bishops who assembled in Nicaea ordained.' And the woman said to those who were addressing * her: 'When will Severus come?' And they answered her: 'As yet the sins of the council * 607

[22] It is difficult to follow the logic of this list. Ignatius of Antioch, the famous patriarch and martyr should be mentioned first. Julian should be identified as the pope Julius of Rome who received St Athanasius.

مجمع خلقيدونية هذه الرويا * التي رايتها انا رومانوس وانا ثابت القلب[96] انكم بني * A 69r
ابراهيم الشعب الارتدكسي وان الله وجد ساويرس كهوى قلبه يعمل ارادته مثل
داوود الذي قتل الفلسطيني وبدد عسكره هكذا[97] ساويرس اخذ راس الشيطان وبدد
جميع الهراطقة الذين كانوا في بيعة الله انا اشهد لكم ايها الشعب المحب لله ان
ساويرس * اضا لنا في ذلك الزمان مثل ضو الشمس وانار لنا سرج الامانة * P 79v
الارتدكسية ولم يقلقه كلام الملوك الاقويا ولا جماعة اساقفة خلقدونية ولا قوة الحكما
ولا السلاطين بل كانوا عنده كلاشي.

22 فلنرجع الان يا اخوتي بذكر جهاد هذا العظيم ساويرس وما ادري كيف
يستطيع لساني الضعيف يصف نعمة روح القدس الذي ارشدت[98] هذا القديس
ساويرس الى ان وصل مركبه الى المينا بوقرها * الروحاني كيف ادرك انا العاجز * A 69v
صفة[99] فضايله التي ليس لها نهاية لكن اذكر يسير من جهاده الذي جاهد به اعدا
البيعة الذين هم بنو الشيطان واحباه اعني يوليانوس المخالف الذي من الجزيرة الذي
اشتد وقاوم العظيم ساويرس مثل الفلسطيني مع داوود لان هذا كتب الى الاب
ساويرس رسالة[100] هكذا[1] نصها يوليانوس يكتب الى ساويرس كاتب الاحيان ان كنت
لم اراك ولم تجتمع في زماني[2] كوني معك في طبرية فاني اترجا ان اراك الان وقد
بلغني عنك انك رذلت مجدك وابعدت حكمتك الذي حفظناها * جميعا انا وانت * P 80r
واعلمني الذي وصلوا من عندك انك قد تركت ادب المعلمين الذين هم اهل مجمع
خلقدون الاساقفة الذين اجتمعوا في خلقيدونية وانك تبعت المايتي اسقف الذين
اجتموا بافسس واعلموني * انك تقبل اقوال كيرلص[3] وديسقورس المنفي المقطوع * A 70r
لاجل انه شتم ورذل الاب المستحق الكرامة لاوون[4] البطريرك ريس اساقفة رومية
وانك ما تقبل كلامهم ليكون نصيبك معهم فاستيقظ الان واعلم قدر المجد الذي
تركته[5] ايها المعلم ساويرس فان الشيطان يدخل في قلوب الرهبان ويقلقهم يريد بذلك
ان يقطع رجاهم[6] من الراحة ليكفيك الان هذه الرسالة حتى نفرح كلنا معك وانت
تعلم ان كلمن لا يودب فليس ادبه شي هذه كتبته لخيرتك لاني انا اكبر منك في
العمر بسلام الرب.

[96] بالقلب P — [97] هكذى A — [98] ارشدة P — [99] صفت P — [100] راسالة P — [1] هكذى P — [2] زمان A — [3] كيرلس A — [4] لاون A — [5] تركت A — [6] راجاهم A

of Chalcedon are not completed.' This is the vision that I, Romanus, saw. And my heart is steadfast, that you are the offspring of Abraham, the Orthodox people. God has found Severus after the desire of his heart that will perform his will even as David, who killed the Philistine, and put his hosts to flight, likewise Severus will cut off the head of Satan, and will disperse all the heretics, who were in the Church of God. I bear witness to you, O people who love God, that Severus gave light in that time, like sunlight, and he shall enlighten us with the lamp of the Orthodox faith. He was not be disturbed by the words of the mighty kings, nor the council of the bishops of Chalcedon, nor the might of the wise men or the rulers, but to him they were nothing."

The Letter of Julian of the Island and the answer of Severus comparing himself to Elijah, Moses and Daniel

22 And now also, let us return, my brethren, to mention the fight of this great Severus. But I do not know how can my weak tongue describe the grace of the Holy Spirit, which led this saint Severus till he brought his ship to the harbour with its spiritual glory. And how shall I, feeble as I am, realize * his endless virtues? But I will tell a small part of his struggle against the enemies of the Church, who are the sons of Satan and his beloved ones, I mean Julian from the Island[23], the opponent who opposed and resisted the great Severus like the Philistine with David. For this (man) wrote a letter unto the father Severus, as follows: "Julian writing to Severus the historian[24]. Although I did not see you or meet you, during the days when I resided with you in Tiberias being both of us there, I hope to see now. As I was informed, that you have rejected your glory, and put aside your wisdom which we learnt together, yourself and myself. And I was told by those who came from your side, that you have rejected the admonition of doctors, who were participant in the council of Chalcedon – the bishops gathered in Chalcedon – and that you have followed the two hundred bishops assembled in Ephesus. And they told me that you accept the sayings of Cyril and Dioscorus who was exiled and excommunicated, because he reviled and rejected the father, worthy of honour, Leo, the Patriarch and archbishop of Rome and thus you do not accept their sayings, that your portion may be with them. Now wake up and realise the worth of the glory * which you had left, O master Severus, Satan enters into the hearts of the monks and stirs them up and wishing by this to cut their hope for the rest. And now this letter is enough for you that we may all rejoice with you. And you know that whoever does not receive admonition, his admonition is nothing. I have written for your benefit, being older than you. In the peace of the Lord."[25]

* 608

* 609

[23] Eth adds "of Ṣan'ā". How did Julian of Halicarnassus became "of the Island"?

[24] Translation uncertain.

[25] Eth adds "Amen".

23 فلما وقف ساويرس الاب[7] ايليا الجديد الغيور للرب الصاباووت[8] في كل زمان الذي الرب عن يمينه ليلا يزل على هذه الرسالة الذي من المخالف المقاوم لله كما كانوا يقاوموا موسى وفهمها عند ذلك قال حسبك ايها الشيخ * الضال سد فاك * * الى متى تجيبنى الى متى تقع في يدي واقنص منك.

* A 70ᵛ
** P 80ᵛ

24 وكتب هو ايضا اليه رسالة يقول هكذا وصلت رسالتك تذكر فيها انك اكبر مني وانت تعلم ان الشيخين السو المسمين كهنة قد كانوا كبار وقد شهدوا بالزور لكن روح القدس الذي حل على دانيال النبي منعهم وقطعهم ولم يهابهم الملك لشكل[9] طقسهم لكن الفتى المغبوط دانيال امر الملاك المرسل من عند الرب فقسمهم وبعد ذلك رجموا بالحجارة لاجل نجاستهم وشهادتهم بالكذب كيف استحي انا منك ايها الشيخ السو النجس الجاهل الذي لم يجمع له في صباه من الخير شي يجده في كبره وانت بعد كبرك وقربك للموت[10] وورثك الجحيم مدمن على حب المجد الفارغ وكلام التجديف والظلالة لا تبصر شيبتك وتقول * انك بسيط وليس في كبرك شي يرضي الله وشيبتك وبياضها فيها عجايب تمحي نفسك وتمضي[11] بشيخوختك الى الجحيم وانت حي انا اظن الذي كتبته اليّ انما اردت[12] به ان تسرق كنزي من محالك[13] واردت ان تخطف عقلي بقسمة وحدانية[14] * المخلص لما رايتك تبري لسانك مثل الحية من الشتم الذي ذكرته في الشيخين السيدين الطاهرين الفاضلين كيرلص[15] وديسقورس المجاهدين على الامانة المستقيمة فالله يهدمك الى الانقضا[16] ويخرجك من ارض الاحيا هذا الان كتبت اليك به هذه الرسالة لتلخمك وتخزي بتجديفك على الاله الكلمة الذي صار جسداً الى الزمان الاتي الذي يظهر فيه قاضي الحق ويجلس ليعرض امامه كل انسان واعترافه وافكار * قلبه وعند ذلك يظهر المخفيين ويهلك الكاذبين وكلمن ينطق بالكذب انت وتابعيك[17] كلهم اكثرهم يجدفوا على لاهوته وينكروها وهم يقولوا في تمام كل الرسايل السلام وانا اقول ليبتعد منك السلام وبنوك يكونوا ايتام وتكون امراتك ارملة واسقفيتك ياخذها غيرك لانك احببت اللعنات[18] فتدركك ولم تحب البركات فلتبتعد منك ويقول الرب لك ولتابعيك اعداي الذي لم يريدوني اتملك عليهم اتوني بهم يذبحوا امامي هذا ما كتب له[19] الاب ساويرس العظيم واكثر من هذا مما لم اذكره.

* A 71ʳ
* P 81ʳ
* A 71ᵛ

[7] A om. — [8] A الصاباووة — [9] A لشيبة, fortasse لشبة — [10] A من الموة — [11] A وانت — [12] A اردة — [13] A في مجالك — [14] A واحدنية — [15] A كيرلس — [16] A الانقضى — [17] A تابعينك — [18] P اللعناة — [19] A به

23 And when father Severus, the new Elijah, zealous for the Lord of Hosts at all times, at whose right hand was the Lord that he would not slip, had read this letter (sent by) his opponent, who resisted God, as those who resisted Moses, and understood its (contents), he straightway said: "Enough for you, O lost elder, shut up your mouth for how much longer will you answer me back until you are cast down in my hand and I shall snipe you."

24 And he in turn wrote unto him a letter saying: "I received your letter, wherein you mentioned that you are older than me. You know that the two evil elders who were called priests, were advanced in age and bore false witness, but the Holy Spirit which rested upon Daniel the Prophet hindered them and excommunicated them, and the king did not spare them for the dignity of their rank, but the blessed youth Daniel ordered the Angel sent from the Lord, to separate * them and afterwards they were stoned for their wickedness and their false testimony (cf. Sus). And how shall I revere you, O defiled and evil ignorant elder, who from his youth up has never gained anything good reckon upon in his old age? But being advanced in age and close to death, you inherited Gehenna. You are addicted to the love of vainglory, and words of blasphemy and heresy. Being unable to see your grey head, and saying that you are a simple man, but there is nothing in your old age that pleases God or in the wondrous witness of your grey hair. You shall lose your soul and go alive with old age to Gehenna. I think, by what you have written to me, that you desired to steal my treasure by your guile and you wished to lead my mind astray, by dividing the unity of the Saviour. For when I saw you, sharpening your tongue like the serpent, with the revilements you uttered against the two elders and pure lords, the reverend Cyril and Dioscorus, the fighter of the straight faith. God will destroy yourself forever[26] and He will exile you from the land of the living. Now, I have written to you this letter, to be bridled with shame from your blasphemy against God the Word who was made flesh to the coming age when the righteous judge shall appear and sit in judgment and before Him will submit * every man with his confession and the thoughts of his heart. And then shall the hidden things be revealed and the liars and everyone that utters lies shall be destroyed. (That is) you and all your followers, who blaspheme against His divinity and deny it, and say at the end of every letter 'Peace'; but I say, far be peace from you and let your children be orphaned, and your wife be widowed, and your bishopric let another take it. Because you have loved the curse, it shall come upon you, and you did not love the blessings and it shall depart from you. And the Lord shall say to you and your followers: 'As for these enemies of mine who did not want me to reign over them, bring them to me and slay them before me' (Lk 19:27)." This is what the great father Severus wrote (to Julian) and there is more, which I did not recount.

*610 *611

[26] Eth reads "The Lord will be patient with thee until the day of retribution".

25 ومن بعد هذا قام اخر من بيت الملوك يجدف * بشقاق عظيم يقال له فليفسلتمس هذا جسر ليقاوم الروح القدس الحال في ساويرس فلم يكتب[20] الاخر ايضا الا قليل حتى قهره برسالته وكتب اليه * كتاب حل جميع تجديفه ومشاقته وذكر الكتاب ولدي الشيطان اللذان هما يوليانوس وهذا فيسلتمس[21] والجمع[22] المفرق.

* P 81v
* A 72r

26 وبعد هذا قام اخر يسمى دينوسيس الفيلسوف المتجبر وكان ساكن معه في الدير وهذا الاخر ايضا علم تعاليم من قبل نفسه فسمع ساويرس العظيم خبره فقهره ايضا ورده مثل الصياد الحاذق بنظره اليه في يوم قداس لما اجتمعنا قال له تلميذ بطرس رييس التلاميذ الذي هو ساويرس تفرح الان يا دينوسيوس الانسان القديس وانا اليوم احتاج اليك تجي الى قلايتي لنتناول الجسدانيات[23] جميعا فقد علمت انك قد قومت اعداك لكني اشتهي اعرف ذلك لانك قد صرت [24]حكيما بمنطقك.

27 فخاف دينوسيوس ان يمضي معه لانه كان مثل السبع في قوة نطقه * وكان دينوسيوس يقول ان انا وقعت في يد ساويرس وعرف فعلي فهو يديعه ويضطهدني فخرج * من الدير لكن الله المهتم بكل احد لم يشا ان يضيع عمل هذا الانسان ولا ان يفسده فلما بعد من الدير مقدار ميل واحد نظر في الرويا جماعة شياطين مفترقين يقاتلوا مثل البربر فقلق قلبه وحزن ولم يستطيع المشي اليهم فوقف بالبعد ينظر اليهم فظهر له ملاك الرب في شكل راهب مثله وقال له لماذا تركت[25] طريق السلامة ووقعت في وسط هذا الحرب حتى عثرت[26] هذه العثرة ارجع الى بيتك والله يريحك ولا تستحي من ان تظهر ذنوبك لساويرس فانه ما يدينك ولا يدفع عملك بل هو يوجد للاقالة رحوم هو ساويرس يغفر للناس اذا رجعوا.

* A 72v *
* P 82r

28 فعند ذلك رجع الراهب الى الدير سجد على قدمي * ساويرس الوديع بالحقيقة ومثل موسى اجابه بمحبة قايلا قد وقعت يا دينوسيوس في لقاك الرجل الصالح فقال له دينوسيوس لولا ذاك يا مولاي الاب كنت قد وقعت في سبي البربر فقال له ساويرس القديس هذا الرجل الذي لقيته قد كان اعان 'امراة كان[27] بها شيطان قد قتل لها سبعة ازواج فاخذه هذا الرجل الذي رايته وربطه بالسلاسل

* A 73r *

[20] A يلبث — [21] A فبيلتمس — [22] A الجمع — [23] A الجسداناياة — [24] A صرة — [25] A تركة — [26] P عثرة — [27] P 'امراة بها

The blasphemy of one of the royal family called Felicissimus against the Holy Spirit and the answer of Severus

25 After this, arose another one from the royal family who uttered blasphemy causing a great schism, whose name was Felicissimus[27]; he dared to oppose the Holy Spirit that rested upon Severus. He also wrote few compositions before Severus vanquished him with his letter. And he wrote a book to him where he analysed all his blasphemies and his errors and in the book * he mentioned the children of Satan who are Julian and Felicissimus and the dividing council. * 612

The blasphemy of Dionysius and Severus lead him to repentance. Severus is compared to Moses

26 And afterwards, there also arose one who was called Dionysius, the arrogant philosopher. His dwelling was with him in the monastery. And he too again taught doctrines after his own manner. And when the great Severus heard about his affair, he overcame him too and brought him back, like a skilful hunter. Looking towards him one day, when we usually meet (after celebrating) the liturgy, the disciple of Peter the chief of the Disciples, who is Severus, said to him: "Rejoice, Dionysius, holy man! Today, I need you to come to my cell, that we may all have the bodily needs (eating) together, for I know that you have withstood your enemies. But I have a desire to know that you became wise by (applying) your logic."

27 Dionysius was afraid to go with him, for he was like a lion in his plain logic. And Dionysius said: "If it came to pass that I fell into the hands of Severus, and he knew my deed, he would make it known to all and persecute me." So he departed from the monastery. But God, who cares of everyone, did not desire the loss of this man's deeds, nor it to be spoiled. And when he had gone about one mile away from the monastery, he saw in a vision a company of demons, scattered, fighting * together like the barbarians. His heart was troubled and he became sad, and unable to go closer to them, so he stood way off looking at them. And an angel of the Lord appeared to him in the form of a monk like himself, and said to him: "Why have you left the path of peace and fell in the midst of this war? You have tumbled in this error! Return to your house and God shall comfort you. And be not ashamed to reveal your errors to Severus, for he will not condemn you nor reject your deed. But * 613

[27] There are several readings of this name in Arabic. Eth reads 'Kalikselimos", but Goodspeed was right to write in the note: "Possibly Felicissimus is meant".

ومضى الى موضع ليس فيه راحة * بل عذاب في صعيد مصر والامراة الان جالسة *P 82v
مع زوجها معافاة وقد كان ايضا فتح عيني انسان اعمى بمرارة[28] سمكة.

29 فقال له دينوسيوس اين يكون مسكن هذا وما اسمه حتى امضي اليه واخذ بركته قال له ساويرس مسكنه في السما واسمه رافاييل والحرب الذي رايته بين اوليك القوم هم الشياطين يخاصم بعضهم بعض في الجو فلما * قال الراهب[29] هذا وسمع *A 73v
هذا الكلام من العظيم ساويرس خر ساجد تحت رجليه فاقامه واخرج منه كل فكر ردي كان يفكر فيه وعلمه ساويرس الاعتراف الصحيح فقبله واحرم كلمن يقول خلاف ذلك وكل منافق مقاوم لله.

30 لا ياخذ على احد من الحضور اليوم ممن فيه حرارة روح القدس في تسميتي هذا العظيم ساويرس باسمه دون البطريركية فان الى الان لم يكن اخذ درجة البطريركية وهكذى[30] موسى النبي لما كتب اسم ابراهيم في العتيقة لم يكن يعلم في بداية امره الاسم الذي سماه الله به بل كان يسميه ابرم حتى انتهى الى الموضع الذي خاطبه الله فيه وقال له انك من الان لا تدعى[31] ابرم[32] * بل يكون اسمك *P 83r
ابراهيم كذلك[33] يعقوب لم يدعوا * اسراييل الا عند تمام المخاطبة له وقول الله له لا *A 74r
يدعا اسمك من الان يعقوب بل اسراييل هكذا[34] انا ايضا لما بدات[35] بذكر ساويرس في حداثته وزمان رهبنته ذكرت اسمه المعروف الى ان انتهى الى وقت اخذه الطقس الجليل وتشبهت في ذلك بالمصور[36] الذي يرسم الصورة فلا تبين المناظر الا بعد اصطناعها[37] اسود كان ام غيره لان الاصابغ هي التي تظهر لونها واعضاها هكذا[38] انا ايضا ذكرت شكل هذا السيد ساويرس قبل ان يبلغ الى رتبة[39] البطريركية.

[28] بمرارت P — [29] للراهب A — [30] هكذا A — [31] يدعى A — [32] ابرام A — [33] كذالك A — [34] هكذى P — [35] بداة A — [36] بالصور P — [37] اصتناعها P — [38] هكذى P — [39] رتبت P

[29] Goodspeed wrongly translates "in exile and fetters", however the two Ethiopian manuscripts have from the Arabic: "The Ṣa'īd of Egypt" (correct translation of "Ṣa'īd" on p. 714).

he is there for forgiving[28], for Severus is compassionate; he forgives men when they return."

28 And straightway the monk returned to the monastery and bowed down at the feet of the truly meek Severus, who answered him in love like Moses, saying: "It was well for you, O Dionysius, that you met a good man." And Dionysius said to him: "Had it not been for him, O my lord father, I would have been a slave to the barbarians." The holy Severus said to him: "As for this man whom you did meet, he helped a woman possessed by a demon, who killed seven of her husbands. (cf. Tob 6:14) This man, whom you have seen, took and bound him (the demon) with chains taking him to a place wherein there was no rest, but torment in Upper-Egypt (cf. Tob 8:3)[29], now the woman is safe and * sound living with her husband. And again it came to pass that he opened the eyes of a blind man with the bile of a fish (cf. Tob 11:10-12)." * 614

29 And Dionysius said to him: "Where is his abode and what is his name? May I go to him and receive his blessing?" Severus said to him: "His abode is in heaven and his name is Raphael. And the men fighting among themselves, which you have seen, are the devils, they hate one another in the air." And when the monk said this and heard these words from the great Severus, he fell down bowing at his feet. And he (Severus) raised him up, and every evil thought that he cherished departed from him and Severus taught him the true confession and received him. And he excommunicated every one who confess otherwise and every impious resistant to God.

30 None of the audience today, who is full of the heat of the Holy Spirit, should blame me for calling the great Severus merely by his name without (referring to the) Patriarchate for till that time he had not gained the rank of Patriarch, likewise Moses the Prophet when he wrote the name of Abraham in the Old (Testament) knew not beforehand the name by which God called him but He called him Abram until he came unto the place in which God spoke to him and said to him: "From henceforth you shall * not be called Abram, but Abraham shall your name be" (Gen 17:5). And likewise Jacob was not call Israel save at the end of his conversation with him; and God said to him: "Your name shall no more be called Jacob, but Israel" (Gen 35:10). Me too, when I started to mention Severus from his early years and the days of his monastic life, I used the name he was known by till he assumed the venerable rank. In this manner, I am like a painter who paints a picture, the scenes are not describable until it is finished being black or any other colour. For the paints show their shades and shapes. In like manner I also have related the figure of the lord Severus before he came to the dignity of the Patriarchate. * 615

[28] Eth reads "he will meet thee on the way". It is possibly due to the misreading of the word لاقاه as لقاك.

31 والان نطلب الى محرك الالسن الذي البارقليط روح الحق ان يعيننا على كمال شرح سيرة هذا الاب القديس ساويرس في زمان رهبنته يوما بعد ذلك[40] وذلك انه قد كان في تلك الايام قد ظهر اسقف على مدينة القسطنطينية * يسما مقدونيوس وبعد وفاة[41] انطالوس وكان قبل اسقفيته اراد الاراخنة السعدا ان يعلموا منه انه ارتدكسي او مخالف فقال ان كنت تريد ان تشاركنا وتشارك ملكنا فتقبل سنودس الملك زينون * المومن وتكتب فيه ينفي كل مخالف ذلك من المنافقين وحينيذ نقبلك ونصيرك ابونا فكتب فيه مقدونيوس كما امروه وفعل ذلك كذب[42] وارضاهم مثل نسطور لما قسموه واجلسوه على هذا الكرسي فعلم بعد ذلك بادب مفقود وبتجديف مجمع خلقدونية.

* A 74v

* P 83v

32 وكان هذا مقدنيوس معاشر الرهبان الذين في الديارات[43] القريبة من خلقدونية[44] ويكثر الخلوة معهم وكان رييسهم فليفسطيمون وهذا يعلم بجراة ان المصلوب هو انسان فقط لم يستطيع يخلص نفسه فاقسم الشعب المومن فرقتين[45] وتركوا لهم القديس * اكسابيوس[46] ابن القس المغبوط كاليس مقدم عليهم فلما صار الخلف بينهم ايضا عند انقسام البيعة كتب عظما الكهنة والشعب المومنين الى بولس البطريق وانلبس وجماعة من البطارقة والقواد وهم ميصاييل وجماعته كتابا يسالوهم[47] اتصال كتابهم الى الملك فاوصلوه اليه وكان مكتوب ان التجديف الذي سكن منذ زمان قد اذاعه[48] الان مقدونيوس الذي يشهد[49] الله عليه والناس انه مخالف ردي * وقد اسس ملكك ان ذاك التجديف مرذول مبين باجماعنا والان قد اشاعه مقدونيوس بقلة خوف الله وقد انهينا خبره الى مملكتك ايها القديس ونطلب اليك ان تبحث عن معلمين خبيرين بالكتب الكنايسية ليفرقوا شرح مقالة هذا المخالف لانه قد صار بيننا خلف عظيم * وافترقت خراف المسيح و نحن نشتهي البعد من الدياب ومن اولاد الشياطين الانجاس الله يحفظك من سم التنين ايها الملك فابحث عن الامانة التي لابانا ليكون لنا الفخرة والنجاة بعزك.

* A 75r

* P 84r

* A 75v

[40] A om. — [41] A وفات — [42] A بريا — [43] P الديارة — [44] P الخلقدون — [45] A فريقين — [46] A اكسكابيس — [47] A بيسلوهم — [48] P اذعه — [49] A شهد

[33] Eth reads "Licinius".
[34] Eth reads "Caleb".
[35] Eth reads "Abilius".
[36] Lit. "your kingdom".

The affair of Macedonius: convocation to Severus

31 And now we ask him who moves men's tongues, who is the Paraclete, the Spirit of Truth, to help us to finish explaining the biography of the holy Father in the days of his monastic life. And it came to pass in those days, after the death of Anatolius (Antālūs)[30] that a bishop arose named Macedonius over the city of Constantinople. Before his episcopate, the blessed notables wanted to know from him whether he was an Orthodox or an opponent. And they said to him: "If you want to have a share with us and with * our king, accept the Synod of the king Zeno the believer and write down in it the excommunication of all the impious who oppose it; and then we shall welcome you and appoint you to be our father. And Macedonius wrote down as they had ordered him. He lied to please them, like Nestorius. When they appointed him, and set him upon that seat. And afterward, he taught in a bad manner the blasphemy of the council of Chalcedon. * 616

32 And this Macedonius was in intimate relationship with the monks that dwell in the monasteries belonging to[31] Chalcedon, and he was frequently in association with them. And their abbot was Felicissimus[32] who was audaciously teaching that He who was crucified was merely a man, who could not save himself and he divided the faithful people into two parties. And they (the faithful people) appointed as chief the holy Euxabios (Aksābyūs)[33], son of the blessed priest Kālīs[34]. And when the controversy persisted among them by the division of the Church, the chief priests and the faithful people wrote a letter to Paul the Patrician and unto Anlbis[35] and to many patricians and leaders – and they are Mīṣāyīl and his company – asking them to communicate their letter to the king which they did. It was written in it: "The blasphemy which * receded for a long time, is now promoted by Macedonius. God and the people bear witness that he is a bad opponent. And behold protect your kingdom! This abominable blasphemy, which is rejected by all of us, now has been spreading by Macedonius without any fear of God. And behold we have made known this news unto your majesty[36], O Saint, and we entreat you to search for doctors, expert in the ecclesiastical books, so that they might analyse the explanation of the discourse of this opponent. For a great division is among us, and the sheep of Christ are scattered. Our desire is to keep away from the wolves and from the children of the impure demons. May God preserve you from the poison of the dragon, O king! Search for the faith of our fathers, so that we may have the glory and deliverance through your prestige." * 617

[30] Anatolius was Patriarch of Constantinople from 449 to 458 A.D. The Patriarch before Macedonius was Euphemius (490-496 A.D.), cf. V. Grumel, *La chronologie* (*Traité d'études byzantines* 1), Paris 1958, p. 435. – Eth reads "Italus".

[31] Or "in the vicinity of".

[32] Eth reads "Kalemekestimos".

33 فلما فهم الملك هذه الرسالة تعجب من غيرة هولا المومنين وساله عن اساقفة عارفين بالامانة الصحيحة في كل الاصقاع[50] التي تحويها مملكته فبحث بولس البطريق عن ذلك فعرف خبر ساويرس الراهب الساكن حول سبطيه[51] لانه كان اذاع[52] عنه الخبر انه رجل فاضل وان افكاره جيدة وغرمانه في الامانة المقدسة[53] المستقيمة وكان يفحص كتب الهراطقة ويشهر فسادها فطلب الى الملك ان يكتب اليه فكتب الملك الحازم الى عظما الدير الذي فيه ساويرس الذين هم روميانوس[54] * ويوحنا (* P 84v) يقول[55] لهم نعلم[56] الابا انه * قد خطر بقلوبنا[57] فكر صالح ونحن مشتاقين الى (* A 76r) قدسكم وان المصباح الذي جعل[58] على المنارة لتضي منه نحن نريد ان يضي لمدينة المملكة يعني ساويرس ونحن نطلب الى الله الساكن فيكم ان لاتخفوه تحت مكيال ولا تطفوه بل يجب ان يرفع على المنارة ليضي لجميع حقل المسيح ربنا الذي هو بيعة الله فمن الان نطلب الى قدسكم ان تظهروه ليضي لنا كما تقدمت[59] طلبتنا الى ربنا والى قدسكم افرحوا بالرب.

34 [ٍٍٍ٦]فلما وقفوا على رسالة الملك[60] اوقفوا ساويرس عليها فبهت[61] ثم قال لهم ان هذا الامر الذي طلبت لاجله هو بسبب الامانة وليس انا اسقف هذا بحسب ظني وفكري وما استطيع اقطع بكلامي[62] والا كنت اقول للشمس اقفي حتى اخذ الحق من اعدا الله وانا اشتهي ان يجمع العالم لاشهار هذا الامر لكني رجل * فقير وهذا (* A 76v) الامر ما اقدر على شي من اجوبته وانا هكذا [63] ولا اتقدم لشي لا يصلح لمثلي وكيف يثبت من جهلي انا امانة وانا راهب فقير اكثر من جميع الناس لكن مهما * (* P 85r) امروني به امتثله[64] كالولد الطايع لوالديه وحقكم يا اباي لوبلغت ان اهرق[65] دمي لما رجعت عما تامروني به لانه هكذا [66] يلزمني لكم.

35 فانفرد عنه الابا وتشاوروا وقالوا كيف نرسل هذا الى مدينة الملك مع كثرة اعداه ومن يرصده وان جميع رووسا الهراطقة قد عرفوه باجمعهم لاجل انه قد صنف كتاب اثبت فيه ما يفضحهم في زمانهم وسماه الرد على الهراطقة وقد شاع ذلك في سورية واعمالها وما قاله لاجل الامانة لانه في ذلك الكتاب شرح كل

[50] P الاسقاع — [51] A سبسطيه — [52] P اذع — [53] A om. — [54] A رومانوس — [55] A نقول — [56] A فعلم — [57] A على قلوبنا — [58] A يجعل — [59] P تقدمة — [60] A om. [ٍ٦] — [61] A بهت — [62] P بكامى — [63] P هكذى — [64] A امتثلته — [65] A اريق — [66] P هكذى

33 And when the king read this letter, he wondered at the zeal of these believers, and he inquired about bishops knowing the true faith, in all the provinces of his kingdom. Paul the Patrician searched for that (man)[37] and the news of Severus, the monk, who dwelt in the district of Sabaṭya[38] reached him because he was known as an virtuous man, and that his counsel was * good and his love[39] for the true holy faith, and he used to examine the writings of the heretics and reveal their corruption, so he asked the king to write to him. The firm king wrote to the chief men of the monastery in which Severus dwelt, who were Rūmyānūs and John, saying to them: "Let the fathers know that we purpose well in our heart, and we are yearning to your holiness and the lamp that is placed on a stand, that it may give light there from, our desire for him is to illuminate the city of the kingdom, which is Severus. And we ask God, dwelling in you, do not hide him in a measure, and do not quench him, but it is meet to put him upon the lamp-stand so that he might illuminate the whole field of Christ our Lord, which is the Church of God. And now we ask your holiness to put him forward that he might shine as mentioned before, this is our petition to our Lord and your holiness. Rejoice in the Lord." *618

34 And when they had read the king's message, they showed it to Severus, and he was stunned. And he then said to them: "For I have been sought this matter which, because of my faith that is according to my guessing and thinking; I am not a bishop, and I cannot excommunicate with my words, otherwise I would say to the sun 'stand still, until I take vengeance upon the enemies of God' (cf. Josh 10:13). I * wish that the world be unanimous concerning this matter, yet I am a poor man and I cannot answer him, while I am thus, and I shall not approach anything I am not fit for. And how then shall the faith be established by my ignorance? While I am a poor monk beyond all men, but to that which I was commanded I will conform, as a son that is obedient to his fathers. And truly, O my fathers, if there is a need to shed my blood, I will not refrain from what you command me, for this as a commitment." *619

35 And then the fathers withdrew from him, and they took counsel and said: "How shall we send him unto the city of the king, where he has many enemies and those who lay in ambush for him? For all the heretic leaders know him." Because he wrote a book where he proved what put them to shame in their days, and he called it: "The refutation of the heretics."[40] And this (book) was well known in Syria and its neighbourhood and what he said

[37] Viz. "a man knowing the true faith".
[38] A reads "Sabasṭya", while Eth has "Pisidia".
[39] Eth reads "zeal".
[40] It is hard to identify this text with the texts attributed to Severus. Eth reads: "And he called them by name, and made answer concerning the schismatics".

مقالة وخطابه لكل منهم من حيث * هو حتى يرده من امانته وهو يجادل نفسه في الكتاب عن الهراطقة حتى ياخذه من مقالته ويبطلها عليه وياخذ من الكتب شهادات[67] يرد عليهم بها واولهم الصابة وكل المخالفين حتى الذين عبدوا المخلوقات[68] عوض الخالق وايضا الفرق الاخر الذي هو اعظم من هذا كله مجمع خلقدونية حتى انه قد وضع مقالة فيهم فقط. *A 77r

36 ثم ان الابا اشاروا عليه انه يكتب هو جواب الكتاب فكتب الاب ساويرس الجواب بهذا النص وهو ساويرس الراهب الفقير يكتب بجسارة الى مولاه الملك الصالح * المستحق للعالم العتيد لاجل اعماله الجيدة التي بها استحق ذلك ان الحق قد ظهر في ايامك والعدل الذي هو امانتك يرشدك امامه[69] وترضرض رووس جميع اعداك وصانعي الشكوك في مملكتك الخارجين * عن تعليم الثلثماية وثمانية عشر اسقف الذين اجتمعوا في نيقية ولاجل انك ذكرت فقري بسبب الامانة اقول ان الكلب الميت لايصلح ان يكون واسطة لهذا الامر وهو مكتوب في الحكمة البرانية ان الكلب يظهر منه امرين احدهما الدعة[70] والاخر المحبة لصاحبه وتبين ذلك منه عند تحريك ذنبه ورخو ذنبه كما قال بعض الحكما فاذا نظر الكلب من يقاومه ويرفع عليه عصا فانه عند ذلك تنتقل دعته الى عدواة ويتغير وجهه وينبح وتنكشف اسنانه وينظر كل عضو فيه بغضب وانا ايضا قد تشبهت بكلب اذا وصلت ونظرت[71] مملكتك وفرح مجدك الظاهر لكل احد حتى انا الفقير لكنني لا استطيع ذلك لاجل الذين يرجموني بالحجارة في جميع الطرق وقد اخفوا لي[72] حجارة العثرة بل اطلب اليك ان تعيد لي كتابك * واماں بلا حيف لاجل المقاومين لي وهم شكل الوحوش لان مملكتك تعلم انهم لم يثبتوا على الحق قط فيبحث سلطانك عن اساقفة مومنين تجمعهم وعند وصول كتبك اليّ اعلم منها حرصك على ما يرضى الله بسلام بقوة[73] الثالوث الرب الاله يكون مع الملك المحب لله. *P 85v *A 77v *A 78r *P 86r

37 فلما وصلت[74] هذه الرسالة الى الملك وجماعة خدامه تعجبوا من الحكمة الساكنة في ساويرس فاجاب جميعهم بصوت[75] واحد وقالوا للملك نرسل تحضر ساويرس فانه هو الذي يهدم مقدنيوس وينفيه ويحرمه فان لم يات[76] ساويرس فنحن

[67] شهادة A — [68] المخلوقاة A — [69] امامك A — [70] الدعا P — [71] نظرة P — [72] الى A — [73] بقوت A — [74] وصلة A — [75] بصوة A — [76] ياة A

about the faith. For in this book he explained every discourse and speech to every one of them, wherever they were, in order that he might change his belief. He made a dialogue with himself in this book, about the heretics, quoting from his discourse in order to demonstrate their falsehood * and took from the books quotations which refuted them, first of all the Sabians[41] and all the opponents even those that worshiped the creatures instead of the creator (cf. Rom 1:25), and the other sect, which is greater than all this: the council of Chalcedon, to which he dedicated a special treatise. * 620

36 And then the fathers suggested to him that he should write down the answer to the book (letter). So the Father Severus wrote the answer thus: "From Severus the poor monk who dares to write to his lord the good king who is worthy of the world to come, because of his good deeds which made him worthy of it. In your days the truth was revealed and righteousness, which is your faith, will guide toward to crush the heads of all your enemies and those that spread impiety in your kingdom, who departed from the teaching of the three hundred and eighteen bishops who assembled in Nicaea. And for as much as you remembered my insignificance in the connection with the faith, I would say that a dead dog (cf. 2 Sam 9:8) is not suitable to become a mean for such a matter. And it is written in the common wisdom that the dog's behaviour shows two things, gentleness and the love for his master, and it is shown when it moves its tail, and when it softens it, as some of the wise men said[42]. But when the dog sees who threatens it with a stick, * straightway its gentleness is changed to hostility, and its look changes, it barks showing its teeth, and all its members become the image of wrath. And I myself also am like a dog, when I come to see your majesty and the joy of your glory, which is manifest to everyone, even to me the poor. But I am unable to do it, because of those who cast stones at me, in every routes; and behold they have hidden stumbling stones for me. But I ask you to send me your unlimited pledge of security, that I would be free from harm of those who oppose me, in the shape of beasts, for your majesty knows that they are not steadfast at all toward the truth; and let your authority search out faithful bishops, and assemble them, and when I receive your letter, I shall be aware of your steadfastness to what pleases God. Peace by the might of the Trinity, Lord, God be with the king, who loves God." * 621

37 And when the king received this letter, he wondered with his servants[43] at the wisdom present in Severus. And they all answered with one voice and said to the king: "Send out and let them bring Severus, for he will destroy, exile and excommunicate Macedonius. And if Severus would not obey, we and the king shall go to the * place where he dwells, for this is easier for us, * 622

[41] For "first of all the Sabians", Eth has: "the chief of the heretics".
[42] Copt has "as saith the Platonic teaching".
[43] Copt has "the whole senate".

والملك نمضي الى الموضع الذي هو فيه لان هذا هين علينا وشظف الطريق راحة لنا
اكثر من الافتراق الذي صار في البيعة ليس كلام الملك الذي يدعى ناموس هو
ناموس بالحقيقة لكن ما ندفع غيره عن من[77] سيل[78] عن * سلامة الكل. *A 78v

38 حينيذ كتب الملك الى الراعي الصالح الحكيم يقول له انت تطلب مني
امان بثبات ونحن نعلم ان الذي يهدي العالم هو الذي يهتم بك وتعرف ان الجيش
حايط بي واما انت فالملايكة محيطة[79] بك من كل جهة وعلى ايديهم يحملونك[80] * *P 86v
ليلا تعثر بحجر رجلك لان تجديف الهراطقة مثل حجارة[81] الشك حي هو[82] الرب
الاله اله قسطنطين ليس شي من الضربات[83] ولا من الشرور تقربك ولا يدنوا من
مسكنك هوذا قد انفذت اليك امان بعهد لاجل خوفي من اخلال الذين هم
الملايكة فاسرع واحضر الينا نحن العطاش اليك لنفرغ امالنا وافكارنا بين يديك مثل
العبرانيين في الزمان الذي دخل فيه يسوع اروشليم[84] لاجل هذا انت يا ساويرس
الحبيب تفكر وتومل انك اذا اتيتنا لا نسمع منك ولا نخالف الاسقف مقدونيوس * *A 79r
المخالف المجدف فلا يخطر هذا الفكر بقلبك بالجملة فاذا كان لنا من قدسك ثبات
فنحن ننفي يودس ونقبل متيس بسلام الرب نفرح معك.

39 فلما قرى ساويرس هذه الرسالة تذرع بقوة روح[85] القدس وليس هو غريب
منه بل كان معه في كل زمان واخذ معه الاربعة احجار الالهية التي هي الاربعة
اناجيل الطاهرة مثل داوود لما اخذ تلك الحجارة اذا تمهر انسان فيها ما يخسر في
كلامه واذ قتل بها احد ليس يضيع[86] الحجر الذي * يرميه بل يبقى معه هذه هي *P 87r
الحجارة التي اخذها ساويرس معه الى مدينة الملك ليقاوم بها اعداه هذه هي
الاناجيل الاربعة المقدسة فلما سمعوا الهراطقة ان ساويرس قد اخذ سجل من الملك
بامضا قوله استعجل الرعاة بتخلية مدنهم وشردوا عنها.

40 فلما خرج من ديره * وسار في الطريق للقا الملك سمع بذلك اسقف[87] *A 79v
تلك المدن اسمه نسطاسيوس ولم يكن يعرف ساويرس بوجهه بل كان يسمع باسمه
وطريقته فتعب ساويرس من ركض الدواب فوجد في طريقه مكان فيه عين ما

[77] A عس — [78] A بيسل — [79] A محيطية — [80] A يحملوك — [81] P حجارت — [82] A add. الله — [83] A الضرباة — [84] P ايروشليم — [85] A الروح — [86] P يظيع — [87] A add. احد

and even the fatigue of the journey will be more comforting to us than this division that arose in the Church. And no command of the king that is called as law, is really a law, but we will not ask no one[44] except him to establish the well-being for everyone."

38 Then the king wrote to the good and wise shepherd, saying to him: "You ask me for a firm pledge of peace, for we know that He who guides the World, cares for you. And you know that the army is around me, but as for you, angels are encompassing you on every side, and on their hands they bear you up lest you strike your foot against a stone (cf. Ps 91[90]:11-12). For the blasphemy of the heretics is like the stumbling stones. The Lord God lives, the Lord of Constantine, there shall no peril nor evil come nigh you, nor approach your dwelling (cf. Ps 91[90]:10). Behold now I have sent unto you a solemn pledge, because of my fear from the failure of the angels (to do it). And hasten therefore and join us, who are thirsting for you, that we may satisfy our hopes and our thoughts in your hands, like the children of the Hebrews, in the * days wherein Jesus entered into Jerusalem (cf. Mt 21:8-11//). *623 Therefore, beloved Severus, do not think or imagine that in case you come to us we shall not hearken unto you, and that we shall not reject the bishop Macedonius, the blasphemous opponent, let not this thought be in your heart at all. And if we have edification from your holiness, we will cast out Judas and receive Matthias (cf. Acts 1:23-26). In the peace of the Lord, we rejoice with you."

39 And when Severus read this letter, he was strengthened by the power of the Holy Spirit, and He was not apart from him, but it abode with him at all times. And he took with him the four divine stones, which are the four holy Gospels, like David when he took up those stones (cf. 1 Sam 17:40)[45]. If a man accomplished them, (the Gospels) he will not be degraded in his speech. And if somebody is killed by them, the thrown stone will not be lost but will remain with him. These were the stones, which are the four holy Gospels that Severus took with him unto the city of the king, for the attack on his enemies. And when the heretics heard that Severus had received a document signed by the king, the shepherds hurried to leave their cities and fled from them.

Meeting between Anastasius the Bishop and Severus

40 And when he went forth from his monastery, and on his way to * meet *624 the king, the bishop of that district, whose name was Anastasius, get informed of that, and he had not known Severus by the face, but he had heard his name and his approach. When Severus was tired from riding his mule, he

[44] Eth reads "that of him to whom is given zeal about asking": the Arabic word غيره could be read either as "zeal", or "another one".

[45] There are five stones in the Bible, not four! The meaning of the next sentence is uncertain. – Copt reads: "These stones then, when they are thrown, he that casts them at his enemy gets no hurt".

واشجار فنزل هناك ليستريح واتفق عند ذلك وصول نسطاسيوس وبنيه الى هناك وهو هارب من القديس ساويرس فلما نظرهم بالبعد قال لرسول الملك الذي معه امضي خاطب هذا الاسقف وعرفه انني ارسلتك اليه وكان نسطاسيوس لما قرب من ذلك الموضع في وقت الحر تطارح بنيه على الما بجهالة وسو راي ليشربوا فضجر نسطاسيوس وجعل يلعن مقدونيوس وجعل يقول محروم[88] ذلك الانسان بالنار اذا اقام لنا هذا السبع من مغارته ليضطهدنا في[89] * بلادنا يعني بالسبع ساويرس فسمع ** الرسول كلامه وخاطبه وقال له ظهر في مدينتك سبع قال له نسطاسيوس ليته سبع بل هو انسان اسمه ساويرس حركه هذا[90] مقدونيوس علينا بتركه الامانة فلما سمع عنه ساويرس انه مخالف الامانة خرج من ديره ليمضي ويغير امانة جميع المخالفين فقال له الرسول تقول ان ساويرس رجل عظيم الى هذا الحد قال نسطاسيوس[91] لم ارى له وجه قط بل رايته في هذه الليلة في الرويا كانه دخل مدينتي واحرق البيعة وكتبها جميعا وصنع بيعة جديدة وطقس جديد بجبروت[92].

[* P 87v] [** A 80r]

41 وكان ساويرس يسمع كلامه هذا فقال له الرسول ان كان منظره[93] في المنام قد اخافك فاذا رايته في اليقظة[94] كيف يكون حالك قال له نسطاسيوس انما تركت[95] مدينتي حتى لا انظره لانه اذا كان في ديره ورسايله تقلقنا وترهفنا في المنام فكيف الان وقد خرج * ومعه[96] سجل الملك بامضا قوله بالحقيقة هو[97] ياكلنا اذا وجدنا على كراسينا في زي[98] الاساقفة ولا نوافقه ولولا خوفي ان ادعا مخالف لوافقته بلا تعب.

[* A 80v]

42 فاجابه حينيذاً ساويرس * من مكانه وقال له قد اعلنت لنا من كلامك انك نسطاسيوس فمتى سمعت عن ساويرس انما هلك انسان قط بل كلامكم وقصصكم وتعاظم قلوبكم هو الذي يهلك نفوسكم كالعدو المستعد للقتل في كل زمان هكذا[99] كلمن يتخلا عن طريق الله وليس هذا الموت الذي ينالكم شي بل الموت الشديد وقت سماعكم قول السيد الملك الحقيقي اتوني باعداي الذين لم يريدوني اكون املك عليهم واقتلوهم قدامي هولاي هم الذين تركوا نصيبهم مع الوثنيين واعلم انت يا نسطاسيوس ان موت هذا العالم ليس هو شي عند الموت[100] الاتي الذي

[* P 88r]

[88] A محروق — [89] P om. — [90] A هكذا — [91] A يسطاسيوس — [92] A بجبروة — [93] A نظره — [94] A اليقضة — [95] P تركة — [96] P معه — [97] A om. — [98] A راي — [99] P هكذى — [100] A الموة

found by the wayside a place where there was a spring of water and trees; so he got down there to rest. This happened on the arrival of Anastasius, and his sons to the same place there fleeing from the holy Severus. And when he (Severus) beheld them afar, he said to the king's messenger accompanying him: "Go speak to this bishop and inform him that I have sent you to him." And when Anastasius drew near that place at the heat of the day, his sons threw themselves in the water in order to drink in a disorderly behaviour and a bad manners and Anastasius was incensed and began to curse Macedonius, saying: "Let that man be excommunicated with fire, for he has aroused up against us the lion from his cave, to persecute us in our own country", referring to Severus as a lion. And when the messenger heard his words, he addressed him and said: "A lion appeared in your city." And Anastasius said to him: "I wish it was indeed a lion, but it is a man named Severus whom Macedonius has aroused up against us, by abandoning the faith. And when Severus heard about him that he was opposing his faith, he came forth from his monastery to change the faith of all the * opponents." And the messenger said to him saying: "Did you say that Severus is so great a man?" And Anastasius said: "I have never seen his face, but I have seen him this night in a vision, as though he came into my city and burned the church and all its books, and built a new church, and established a new rite[46] with might." * 625

41 And Severus was listening to his words (Anastasius). And the messenger said to him: "If his view in the dream has frightened you, how shall it be with you when you see him while you are awake? What will be your feeling?" Anastasius said to him: "I have left my city to avoid seeing. For while he was in his monastery, his letter agitated us and disturbed our sleep. How now therefore? Behold he has come forth, with a letter signed by the king: truly he will consume us if he finds us upon our thrones in the guise of bishops and we disagree with him. But if I fear not to be called an opponent, I would approve him without scruple."

42 And then Severus answered him from his place and said to him: "By your talk, you have declared to us that your are Anastasius. Have you ever heard that Severus had destroyed a human being, but it is your speeches and stories and the pride of your heart that destroy your souls, as an enemy prepared to kill every day. So is every one that turns aside from the way of * God. And this death which you will taste, is not that which hurts you, but you shall suffer grievous death, when you hear the words of the Lord, the true king, 'bring unto me my enemies who do not wish me to reign over them; slay them before me' (Lk 19:27). Those are the ones who cast their lot with the idolaters. And you Anastasius, behold that the death of this world is considered naught beside the coming death, which you choose for yourself by * 626

[46] The Arabic word طقس, from the Greek "order, arranging", is normally used as "rite", and here it may refer to a liturgical rite, which could be an allusion of the Trishagion. It is known that Severus was a great liturgist. Eth reads "law".

اتخذته * لنفسك بمخالفتك لربك هوذا الذي[1] يرى[2] قلبك انه يعريك من مجدك *A 81r
ويلبسك العار لانك انكرت[3] ربك وشتمته بفكرك الردي واما انا فانا[4] عبد للذي
تجدف عليه ولم امسك بيدي سيف قط لكن لساني بنعمة الله يذبح اكثر من سيف[5]
ذي فمين لم يسمع قط عن ساويرس انه اهلك مدينة بل كلامه المستقيم هو يهلك
مدن المخالفين واساسهم ساويرس ليس هو سبع * ياكل الاجساد بل دفع له من الله *P 88v
ان يقسم كل هرطوقي باستقامة الامانة الارتدكسية مثل سبع يخاف منه في وسط
مجمع خلقدونية وهكذا[6] يدع جميع المخالفين بشرهم عنهم وسوهم كذلك الانسان
الحكيم يعذب بالنعمة الارتدكسية كل مخالف الامانة واما الانسان البليد فيناله
العذاب الشديد واذا طلب النعمة لايدركها كل * انسان هو الذي يقتني لنفسه برايه *A 81v
ما يقتنيه اما خير واما شر اما موت[7] واما حياة كل واحد منا بحسب طويته وعزيمته من
لامس النار الروحانية يخلص من حر النار الحقانية انتم فعلتم[8] الظلم اذ انكرتم
وحدانية[9] المسيح فمن اراد ان يتخلص فهوذا باب التوبة مفتوح له كما قال الرسول
ان الله فتح باب المعرفة للامم والان يا نسطاسيوس[10] هوذا باب التوبة مفتوح لطالبيه
في كل زمان.

43 فلما سمع نسطاسيوس[11] هذا علم انه ساويرس العظيم وعرف توبيخه
لتجديفه ثم قال له ساويرس تركتم الامانة الواجبة وتبعتم امانة خلقدون الكاذبة والله
يهلك من يتكلم بالكذب واكثر * من ذلك يكون الذين انكروا وحدانية الابن[12] في *P 89r
المجمع النجس الممتلي من كل سو ومكر وبعد ذلك سجد نسطاسيوس[13] على وجهه
لساويرس وقبله كالراعي * الصالح المرشد. *A 82r

44 وكتب بيده الامانة الارتدكسية ومجمع خلقدونية احرمه واعترف بامانة
المخلص وامن بالثالوث[14] المقدس الموحد وبامانة الثلثماية وثمانية عشر الابا السعدا
المويدين بروح القدس الذين اجتمعوا في نيقية واحرم كل شقاق كان وكلمن افكر
ردي في الامانة وكلمن شارك[15] مجمع خلقدونية من الان فتقدم اليه الاب ساويرس
بان يكتب بيده[16] في الامانة المستقيمة ذكر الثالوث ويقول فيها اومن بالاب والابن
والروح القدس المساوي في وحدانية لاهوتيتة[17] بلا افتراق[18] ولا تبديل نمجدها ونسجد

[1] A اری — [2] A om. — [3] AP انكرة — [4] A فانى — [5] P om. — [6] P هكذى — [7] A موة — [8] A فعلت — [9] A واحدانية — [10] A يسطانيوس — [11] A يسطانيوس — [12] A الاب — [13] A يسطانيوس — [14] A بالثالوة — [15] A يشارك — [16] P sec. m. — [17] P لاهوتيه — [18] A افترق

transgressing your Lord. Behold him who knows your heart and He will strip you from your glory and will cover you with shame, because you denied your Lord, and cursed him with your strange mind. But I am a servant of him against whom you blaspheme. I have never had a sword in my hand, but my tongue, which by the grace of God shall slay more than a two edged sword[47]. It has never been heard at all that Severus has destroyed a city, but it is his straight talk, that destroys the cities of the opponents and their foundations. Severus is not a lion that devours flesh, but it has been given to him from God to tear every heretic, with his straight Orthodox faith, like a lion that is feared in the midst of the council of Chalcedon. And likewise, he takes away from all the opponents their perverseness and wickedness. * Also a wise man shall afflict, with orthodox grace, every opponent of the faith, but the lazy shall be beset with grievous punishment, and if he asks for grace he shall not obtain it. Therefore every person shall obtain for himself, that which he gains by his is his thoughts, whether it is good or bad, life or death. Every one of us will have according to his innermost feelings and his resolution. He who will touch the spiritual fire will be saved from the heat of the true fire. You committed a great adversity by denying the unity of Christ. And therefore that who desires to be saved, the door of repentance is open for him, as said by the apostle: 'For God has opened the door of knowledge to the nations' (Acts 14:27). And now, O Anastasius, behold the door of repentance is ever open to him that desires it at all times." * 627

43 And when Anastasius heard this, he knew that it was the great Severus and he understood his rebuke for his blasphemy. And then Severus said to him: "You have abandoned the essential faith and have followed the false faith of Chalcedon. And God will destroy him that speaks falsehood, and more than that shall befall those who denied the unity of the Son[48], in the vile council that is full of all evil and wickedness." Then Anastasius bowed down before Severus and accepted[49] him as a * good guide and shepherd. * 628

44 And he wrote with his own hand the orthodox faith and repudiated the council of Chalcedon. And he confessed the faith of the Saviour, and believed in the united Holy Trinity, and the creed of the three hundred and eighteen reverend fathers, supported by the Holy Spirit, who assembled in Nicaea, and he excommunicated every schism and everyone who had evil thoughts concerning in the faith and all who participated in the council of Chalcedon from now on. And Father Severus requested from him to mention the Trinity in writing with his own hand concerning the straight faith saying therein: "I believe in the Father, and the Son and the Holy Spirit, equal, in

[47] Lit. "double mouths." Allusion to Heb 4:12. This translation "double mouths" is due to the word ρο in Coptic which means "mouth" or "edge" of a sword, cf. W. E. Crum, *A Coptic Dictionary*, Oxford 1939, p. 288a-289a.

[48] A and Eth read "Father".

[49] The Arabic could also be "kissed".

لها بوحدانية[19] الاب هو اب والابن هو ابن والروح القدس هو روح قدس برباط الوحدانية في الجوهر[20] وهو كمال الثالوث[21] ثلاثة[22] اقانيم بثالوث دايم باقي بلا نقص الى الابد.

45 فلما نظر نسطاسيوس[23] دعة[24] * الراعي الذي يطلب في كل زمان الخروف الضال الذي اختطفه الوحش * اعني نسطاسيوس[25] وسجد بين يدي الله اذ عرف منه صحة الايمان الارتدكسي واما ساويرس ففرح جداً اذ[26] رد نفس قد ظلت الى الصيرة[27] دفعة اخرى واما نسطاسيوس[28] فانه سال القديس ساويرس ان ياخذه معه الى مدينة القسطنطينية فقال له الاب ساويرس ما اقدر لان الملك لم يستدعي احد غيري فقال له الاب نسطاسيوس[29] الحق قلت والذي يقدم به الملك اليك ما يجب تفعل غيره. * A 82ᵛ * P 89ᵛ

46 وعند ذلك عاد نسطاسيوس[30] ومضى الى مدينته يسبح الله كالخادم الذي كان وكيل ملكة الحبشة واجتمع بفليبس التلميذ في طريقه وعمده ومشى وهو يشكر الله ولم يرجع نسطاسيوس[31] الى التجديف بعد هذا بالجملة بل يتذكر كلام ساويرس ويتفهمه وهو ثابت * عليه. * A 83ʳ

47 عند ذلك توجه الاب الجليل ساويرس مع الرسول المتقدم اليه وكان روح القدس معين له وملاك الرب يسهل سبله حتى وصل الى مدينة القسطنطينية فلما دخل ساويرس الى المدينة مع الرسول مضوا الى * بيت بولس البطريق ونزلوا عنده. * P 90ʳ

48 فلما كان في المسا[32] الذي وصل فيه المدينة راى رويا كان اليهود مجتمعين والسيد المسيح في وسطهم وهم يحكموا[33] عليه وقوم يقولون ان مريم ولدت[34] انسان واخرين قالوا ان الناسوت[35] فارق اللاهوت[36] في وقت الالام والصلب والموت[37] واخرين قالوا ان الجسد اذ اتم اعماله التي هي ضعف الطبيعة حينيذ تعود اليه اللاهوت دفعة اخرى قال فلما رايت هذا كله فارتعدت[38] ولم استطع الثبات ولم اتمالك ان ارى ربي في مجمع الوحوش وهم يشتموه ويفتروا عليه قال فبينما انا في هذه القلق وانا انتقل من موضع الى موضع * رايت في منامي شبه رسول قد اتى[39] * A 83ᵛ

[19] بواحدانية P — [20] الاب A — [21] الثالوة A — [22] ثلاثت A — [23] يسطانيوس A — [24] دعت A — [25] يسطانيوس A — [26] و P — [27] الصير A — [28] يسطاسيوس A — [29] يسطاسيوس A — [30] يسطاسيوس A — [31] يسطاسيوس A — [32] الليله A — [33] يحملوا A — [34] ولدة A — [35] الناسوة A — [36] الاهوة A — [37] الموة A — [38] فارتعدة A — [39] اتا A

oneness of his divinity, without division and without change, whom we adore and worship, in oneness. The Father is Father, the Son I son, the Holy Spirit is Holy Spirit through the bond of the oneness in the substance[50], this is perfection of the Trinity: three hypostases in Trinity remaining for ever, without decrease for the eternity."

45 And when Anastasius saw the meekness of the shepherd that ever seeks the lost sheep, whom the monster had seized, I mean Anastasius, he worshipped before the hands of God, because he had learned from him the true orthodox faith. * And Severus rejoiced exceedingly because a lost soul had now returned again to the fold. And Anastasius asked the holy Severus to take him in his company to the city of Constantinople. Father Severus said to him: "I cannot, because the king has not summoned any other beside me." And the Father Anastasius said to him: "What you said is true, for it is not right to do other than what the king has commanded you." * 629

46 And then Anastasius returned to his city, praising God, as did the servant who was the representative of the queen of Ethiopia, when on his journey he met Philip the disciple who baptised him, and he went his way praising God (cf. Acts 8:27-39). Afterwards Anastasius did not return to blasphemy at all, but he steadfastly remembered the words of Severus with understanding.

The affair of Macedonius: Theological treatise of Severus

47 Then the reverend Father Severus continued the travel with the messenger mentioned before; and the Holy Spirit helped him, and the angel of the Lord prospered his way until he reached the city of Constantinople. And when Severus entered into the city with the messenger, they went to the house of Paul the Patrician and lodged there.

48 And in the evening of his arrival to the city, he saw a vision: the Jews were assembled and the Lord Christ in their midst * and they judged Him, and some people were saying that Mary begot a man, and others were saying that His humanity was separated from the divinity at the time of the passion, crucifixion and death, and others were saying that when the body completed its deeds, which are the weakness of its nature, then the divinity returned to Him again. And he said: "When I saw all this, I trembled and was unable to stand up and I could not bear to see my Lord in the assembly of the beasts, while they were reviling and defaming him." He said: "And while I was in my worries, fleeing from one place to another, I saw in my sleep the likeness * 630

[50] A and Eth read wrongly "Father" for "substance".

من الله فلما قربت منه قلت له كيف تصبر الى ان ترى الرب يفعل به هذا وقال لي منذ اليوم الذي تعمدت[40] فيه الى الان انا معه في اضطهاد وانا اجاهد وحتى ياتي الحكم بالغلبة ويخزى كلمن ياذيه.

49 قلت له من هولا[41] المجدفين فقال هم نسطور وتيدروس[42] واندريوس[43] وانانيس ومن معه وكان يشير بيده الى كل واحد منهم * ويريني اياه وكنت قلقت[44] في مشيتي وانتقالي من مكان الى مكان وكان اوليك الذين رايتهم مستمرين على التجديف هم وكلمن كان معهم[45] فامال الرب وجهه الي والى ذاك الذي رايته شبه رسول وكان يضي جداً وقال تصبروا على هولا[46] الضالين لي[47] بني اسراييل صلبوني اولا واريوس خزق ثوبي وهوذا الان يحكم في مجمع خلقدونية وكان يكلمنا ويثبتنا ويقول لنا * تكلموا ولا تخافوا فانا اكون معكم ولا يقدر احداً ياسي اليكم قال ساويرس اما انا فمن كلامه واياته التي رايتها علمت ان الذي رايته مثل رسول الرب هو بطرس الشهيد كاعتراف[48] باسمه.

* P 90v

* A 84r

50 فلما انتبهت وقمت بالغداة دعوني الاراخنة السعدا الى الايوان فلما دخلت رايت واحد جالس وهو يوليانوس الاسقف فلما راى ساويرس قال له قد كنت اشتهي انظر بها وجهك والان قد كملت شهوتي بنظري اليك يا ساويرس الذي تحبه نفسي وحقا لقد انقضى من قلبي كل افكار الهراطقة * بنظري لوجهك يا ساويرس انت رجل الشهوة مثل دانيال ذاك الذي حل اقوال الكنعانيين بفضيلته وهدم وقتل كهنة التنين واهلك خدامه واظهر امانته بالغلبة فعند ذلك[49] سجدت له السباع وتغير طبعهم * بدعة وعند ذلك سجد الملك الذي غلب في هذا الجهاد واعترف وقال ليس اله الا اله دانيال وانت ايضا يا ساويرس دانيال الجديد تعال الينا وبدد موامرة الكنعانيين الجدد واهدم ارتفاعهم وافسد خدام التنين الذين اجتمعوا في خلقدونية وكلمن يساعد اقوالهم ان الكنعانيين كانوا يخدموا حجر لا ينطق[50] وهذا المجمع الردي يخدموا انسان بغير قوة لانهم قسموا عمنويل طبيعتين واقنومين كانوا

* P 91r

* A 84v

[40] A تعمدة — [41] AP هولاى — [42] A تادرتطس — [43] A اندرس — [44] P قلت — [45] A منهم — [46] A هولاى — [47] A add. ايضا — [48] A اعترافه — [49] P sec. m. — [50] A ا‌ه نطق

of a messenger who came from God. And when I drew near unto him, I said unto him, 'How can you[51] endure seeing this being done unto the Lord?' And he said to me: "From the day of my[52] baptism to this day, I have remained with Him in persecution, and I am struggling until the judgment of victory is attained. And every one that harms Him is put to shame."

49 And I said to him: "Who are those blasphemers?" And he said: "They are Nestorius, Theodore[53], Andreas, Ananias and his company". And he was pointing with his hand to every one of them enabling me to look at him and I troubled while I was going and fleeing from one place * to another. And those whom I saw were continuing in their blasphemy and all that were with them. And the Lord turned his face towards me and whom I beheld in the likeness of a messenger, and He was exceedingly shining and said: "Tolerate these whom I lost; the children of Israel crucified Me at the start, and then Arius had torn my garments and behold, now he is in control in the Council of Chalcedon." And He was talking to us and strengthening us, saying: "Speak and fear not, for I am with you, and no one will be able to harm you" (cf. Acts 18:9-10). Severus said: "I realised, from his words and his wonders which I observed, that whom I saw in the likeness of a messenger of the Lord was Peter the Martyr as he revealed his name."[54] * 631

50 "And on the next day, when I was awake and I stood up, the honoured notables summoned me to the court. And when I entered I saw one sitting, and he was Julian the Bishop". And when he saw Severus he said to him: "I have desired to see the brightness of your face, and now my desire has been fulfilled by looking at you, O Severus, whom my soul loves. Truly when I beheld your face every heretical thought was taken from my heart by looking to your face, O Severus. You are long-desired like Daniel, who brought to naught the counsel of Canaanites[55] by his virtue and destroyed and slew the priests of the * dragon and annihilated his ministers (cf. Bel), and showed his faith in conquering. And afterward the lions worshipped him, and their nature were changed to gentleness, then the king, who was conquered in this fight, worshipped and confessed saying: 'There is no god but the God of Daniel' (Bel 41). And you too likewise, O Severus, the new Daniel, come to us and scatter the counsel of the new Canaanites and destroy their pride and consume the ministers of the dragon who assembled in Chalcedon, and everyone who consent to their sayings. The Canaanites served a speechless stone and this perverse council worshipped a man without power, for they divided Emmanuel into two natures and two persons. The Canaanites worshipped a * 632

[51] Eth reads "I".
[52] The Arabic could be also "you"; Eth reads "I".
[53] A reads "Theodoret." Eth adds "and Theodoret".
[54] The text here is obscure.
[55] Eth reads "Chaldaeans".

الكنعانيين يخدموا تنين قاتول وهذا المجمع الردي الطمث يخدموا الشيطان اعني التنانين المهلكة وبدلوا مجدهم بالفضيحة وسجدوا للمخلوق دون الخالق.

51 فمن الان يا ساويرس سد افواه [51] السباع الضارية الاكلة الاجساد باقوالك الروحانية ليفوح طيب * نطقك ويشيع منك الطيب الفايق ** اقول انا ايضا كن لي يا اخي معاضد واسمك دهن عطر فايض بالحقيقة عند نظري لك يا ساويرس ظهر الحق لي من المشرق وزالت[52] الظلمة التي هي جماعة المخالفين لما اتا الينا نور الارتدكسيين انت غصن الطيب انت القضيب الذي ازهر من اصل الارتدكسية التي هي البيعة المسيحية انت كاسر رووس المخالفين ظهرت يا ساويرس من المشرق وتطرد جميع الهراطقة من المسكونة ان كان الفلسطيني قوي فقد غلبه داوود بحجارته الاربعة وان كان مجمع الهراطقة كبير فانت تغلبه بالاربعة اناجيل وهذه قوانين ابانا القديسين قال الله ليكن نوراً وكان النور اضا المسكونة وهذا ساويرس قد اضا لنا من المشرق * ليعلم[53] الجبابرة الحرب فهم فيه ماهرين وليعلم[54] ساويرس مقاومة الهراطقة فهو فيها ماهر بالاناجيل المقدسة وقد عرف وحمل انية الحرب التي قوانين ابانا هذه التي بها يهلك كلمن يقاوم حكم الله التي هي البيعة.

*A 85r / **P 91v / *A 85v

52 هذا كله قاله يوليانوس الاسقف للاب ساويرس هذه اقوال الخروف للراعي هذا قول * طالب الطريق المرشد الى الطريق قال له الاب ساويرس لاتكرم الانسان اكثر مما هو ˈيستحق فيخسر[55] وكان كل واحد منهما يكرم الاخر ويفضله وليس يتسع لي شرح ما قاله كل واحد منهما للاخر.

*P 92r

53 وكان ذلك اليوم يوم سبت فلما كان غداة الاحد اجتمع الشعب الارتدكسي في بيعة الشهيد بو روميانوس وبنيه الشهدا وفيما هم مجتمعين في بيعة الله في الوقت * الذي قالوا فيه تقديس الثالوث المقدس عمد[56] اليهم ابن الشيطان الذي هو مقدنيوس بوقاحة وغضب ونفاق وقلب عليهم قوم سو وجعلهم قيام على ابواب البيعة بسيوف وعصي ويقول بعضهم لبعض تعالوا انظروا هولا[57] المنافقين الضالين كيف دخلوا الى هذا الموضع المقدس ونجسوه ارادوا[58] بهذا القول تشعيث الجماعة

*A 86r

[51] A add. هذه — [52] P زالة — [53] A لايعلم — [54] A لايعلم — [55] P يخسر — [56] P عدا — [57] A هولاى — [58] A اراوا

[58] There are confusions in this *Life*. Historically a riot took place in 508-509, cf. Malalas, *Chronographia* 16 (p. 407-408 Dindorf), Ps.-Dionysius of Tell-Mahre, *Chronicle Part III* (a. 818).

murderous dragon and this impious perverse council worshipped Satan, I mean the destroyer dragons[56]. They changed their glory for shame and worshipped the creature instead of the Creator (cf. Rom 1:25)."

51 "From now, O Severus, shut up the mouths of these wild flesh-eating lions, by your spiritual words, in order that the perfume of your utterances will be spread and your pleasant odour exuded and again I say, my brother, be a support to me and your name is a refreshing ointment pouring truth. When I looked at you, O Severus, truth appeared unto me from the east, and the darkness was scattered, which is the company of the opponents, when the light of the Orthodox people shone. * You are the goodly branch; you are the rod, which budded from the root of the orthodoxy, which is the Christian Church. You are the crusher of the heads of the opponents. You came from the east, O Severus, and you have driven from the inhabited world all the heretics. Although the Philistine was strong, but David conquered him with his four stones and although the council of the heretics is numerous, you will overcome it with the four Gospels and these are the canons of our holy fathers. God said: 'Let there be light', and there was light (Gen 1:3) that lightened the world, and this Severus has brought us light from the east. Let the tyrants teach the (art of) war, for they are exceedingly clever in it, and let Severus teach how to resist the heretics, by the holy Gospels for he is clever at that. And he knew and carried the weapons of the warfare, which are the canons of our fathers, wherewith he will destroy everyone that opposes the ordinance of God, which is the Church." * 633

52 Julian, the Bishop[57] said all this to father Severus. These were the words of the lamb to the shepherd. This is the speech of a seeker of the way to the guide unto the way. Father Severus said to him: "Do not honour a man more than he deserves so he will lose." * And every one of them was praising the other and lauding him, but I have no place to explain everything which each one of them said to the other. * 634

53 And that day was Saturday and on the following day, Sunday, the multitude of the Orthodox people assembled in the church of the martyr Abū Rūmyānūs and his children the martyrs. While they were assembled in the church of God, and at the moment they were saying the glorification of the Holy Trinity[58], there came unto them the son of Satan, who is Macedonius, with his insolence, violence and impiety, and agitated evil men against them, and made them to stand at the gates of the church with their swords and staves, and they said one to another, "Come! See these impious the lost ones, how they came to this holy place and defiled it!" By those words, he aimed to set the company and every one that was in the city, I mean these believers,

[56] Eth has "Satan, who is the deadly father of the dragons". It seems there is a confusion between the two Arabic words اعني "I mean" and ابي "father".

[57] Copt has "Julius, the bishop of Atramêttê (Adramytium)".

وكلمن في المدنية عليه اعني هولا[59] المومنين حتى يفرح مقدونيوس لانه كان ابتدا هذا الشقاق.

54 والان فلا بد لي مما اذكر قبح فعل هذا المخالف يوميذ بالقديسين والشعب الذي نالهم منه وان كان كلمة الله المتجسدة قد قبل التعب في جسده لاجلنا هكذا نال القديسين * الارتدكسيين في ذلك اليوم العظيم وكانوا صارخين باجمعهم بصوت[60] خوف ورعدة قايلين ايها المصلوب عنا ارحمنا * يالذي تالم عنا ارحمنا ايها الذي مات[61] عنا وغلب الموت[62] وقام من الموتى[63] في اليوم الثالث ارحمنا مهما نالهم في ذلك اليوم من العقوبة التي حلت بهم لم يفتروا من التسبيح والتمجيد للمخلص وبعد هذا اخرجوهم من البيعة وجمعوهم في موضع مظلم بمعزل عن البيعة وكانوا قايلين[64] كلما[65] يجري عليهم بشكر ويقولوا هذه رحمة لنا.

* P 92v
* A 86v

55 فلما علم مقدمي المملكة حال هولا[66] الارتدكسيين رحموهم واعلموا الملك نسطاسيوس[67] ما نالهم في الوقت امر بالافراج عنهم من الاعتقال الذي كانوا فيه بغير امره ووجد بذلك الحجة على مقدنيوس المسمى اسقف وليس هو اسقف بل وقاح واراد يقبض عليه وينفيه من البيعة في تلك الساعة فلم يجسر على ذلك الا بعد اجتماع مجمع من اساقفة ورهبان فقال ما اوثر مقاومة[68] ناموس البيعة ولا يجوز لي وان كنت ملك انفي اسقف بغير مجمع * بل هذا يسلم امره الى[69] الله[70].

* A 87r

56 فلما نظر يوليانوس * الاسقف واسقف قيليقية ومريانوس اسقف انطاكية واشعيا اسقف مرنقية وجميع الاساقفة الذين حضروا مع ساويرس الراهب هولا[71] كلهم كانوا مجتمعين في مدينة الملك وكان الاراخنة يلتمسون منهم قوانين الامانة وكان واحد من الاساقفة يشتهي ان يخلوا بالملك ليعرف رايه في الفريقين اعني مقدنيوس واصحابه وساويرس ومن معه فخلا به في القصر وعرف رايه وكان بولس البطريق قد جعل ساويرس في منزله حتى لا يظهر لاحد الى ان يعرف ما يكون من عظما المملكة في هذه النوبة.

* P 93r

59 A هولاى — 60 AP بصوة — 61 A ماة — 62 A الموة — 63 A الموتا — 64 A قابلين — 65 A لجميع ما — 66 A هولاى — 67 A يسطانيوس — 68 AP مقاومت — 69 A om. — 70 A لله — 71 A هولاى

---

[62] Eth reads "Africa", probably a confusion from the Arabic مرنقية to فريقية. This name and the other ones of this sentence (Julian, Cilicia, Maurianus, Isaiah) seem corrupted.

[63] The Arabic text is obscure.

in an uproar, upon him to make Macedonius happy, for he had started that division.

54 And now I have to mention the wicked deeds of this heretic towards the saints and the people, and the distress that overtook them by him, on that day. It is the incarnated Word of God, had endured * distress in His flesh for our sake, so did befall the Orthodox saints in that great day. And they were all crying with a fearful and trembling voice in that memorable day, saying: "O Thou that wast crucified for us, have mercy upon us; O thou who didst suffer for us, have mercy upon us; O Thou who didst die for us and didst conquer death and didst rise from the dead in the third day, have mercy upon us." [59] And despite of all that the suffering befell them in that day, they did not cease praising and glorifying the Saviour. And after that, they sent them out of the church and gathered them in a dark place far from the church. And they gave thanks for all that befell them and said: "This is mercy to us."

* 635

55 And when the leaders of the kingdom knew the state of these Orthodox, they had pity on them and informed the king Anastasius of what had befallen them. And straightway he gave orders to release them from the detention wherein they were without his order. And thus he had a excuse for moving against Macedonius, who was called a bishop but was not a bishop but an insolent. And he wanted to arrest him and cast him out of the church, at that very hour, but he dared not do that save after a council of bishops and monks, and he said: "It is not fit for me to overrule the law of the Church, and I am not allowed, to banish a bishop without a council decision although I am the king. * So let this matter be surrendered to God."

* 636

56 At that time[60], Julian the Bishop and the bishop of Cilicia, Maurianus the bishop of Antioch[61] and Isaiah the bishop of Marniceae[62] and all the bishops that came with Severus the monk, they were all assembled in the city of the king. And the notables asked (to know) them the canons of faith. One of the bishops sought to be in private with the king to find out what is his opinion about the two parties, I mean Macedonius and his associates and Severus and his company. So they were alone in the palace[63] and he gave his opinion. Paul, the Patrician, had kept Severus in his house, that nobody might see him until he knew, from the prominent men of the kingdom, what would be the outcome of this matter.

[59] The *Homily* CXXV of Severus explains the Orthodox meaning of the Trisagion "Holy God, Holy Almighty, Holy Immortal who has been crucified upon us, Have mercy upon us"; it mentions also his struggle with Macedonius, cf. *PO* 138 (29.1), p. 232-254, especially p. 235.

[60] Lit "saw نظر" it seems that this word is a mistranslation from the Coptic word "ⲛⲁⲩ" which means either "see" or "hour" cf. Crum, *A Coptic Dictionary*, p. 233-234.

[61] The Patriarch of Antioch from 498-512 was Flavian II, cf. GRUMEL, *op. cit.* n. 30, p. 447, possibly a misreading from the Arabic version between فلاويانوس and مرويانوس.

57 فطلب الاساقفة الاجتماع بمقدنيوس لينظروا ما هذا القلق لعلهم يداووه وبزيلوه الخلف الذي يدعه[72] الهراطقة في وسط * الارتدكسيين حتى لا يهرق بينهم دم ولا يكون بينهم شقاق بل تصير الفريقين في الامانة سوى[73] يجربوا قانون كلامهم وتبين اقوال الارتدكسيين في الايمان ويعرفوا ذلك منهم وهكذا[74] اجتمعوا في الموضع المعد لهم. * A 87ᵛ

58 فلما جلس المغبوط يوليانوس الاسقف تامل الحضور فلم يرى ساويرس معهم فقلق لذلك جداً وشوق نحوه وكان كل واحد منهم متعلق * القلب بساويرس وكان يظنوا في يوليانس الاسقف انه ساويرس فصرخ الشعب وقالوا له تكلم ولا تسكت فهذا موضع يظهر فيه القوي ويبين فيه الجبار ضعف المقاوم للحق هذا الوقت الذي تسل فيه سيفك وتسد افواه المتكلمين على الله بالعظايم ثم اخرج حجرك الذي هو الكلمة الروحانية الذي يخرج من فيك واهلك * الفلسطيني الذي هو مقدنيوس واضطهده واحزنه كن ثابتاً بنطقك وقوانينك تقوى وتقدم الى الجهاد وقاوم الناموسيين لانك اب المراتب اغلب مقاومك وادفع الينا النصيب معك لتفتخر بالغلبة وكانوا ينتظروا الخلوة بمقدنيوس. * P 93ᵛ * A 88ʳ

59 فطلب جميع اهل المملكة الى القديس يوليانوس الاسقف ان يرسل رسالة الى مقدنيوس عن جماعتهم على ايدي الكهنة فلما سكتوا قال لهم ايها الشعب جماعة مملكة[75] الروم وجميع مقدمي مملكة[76] الارتدكسيين هل يستطيع الجسد ان يتكلم بلا راس لان الجسد بلا راس ميت وانا الان جسد وقد طلبت[77] الراس فلم اجده وانا محتاج اليه نسال[78] ابويتكم * ان تطلبوا الراس الذي الجسد كله مرتبط به وهو ساويرس وحينيذ يتكلم الجسد براحة ويثبت قوانين الامانة الارتدكسية مثل * القاعدة ولا يتحرك. * P 94ʳ * A 88ᵛ

60 فلما سمعوا هذا الكلام علم الجماعة الذين لا يعرفوا ساويرس ان ساويرس لم يحضر صار بين الجماعة الارتدكسيين قلق عظيم وعند ذلك خاطبوا مقدمي المملكة لاجل ساويرس فاجاب بولس البطريق وقال في وسطهم ان ساويرس عندي وهو رجل راهب وليس هو اسقف فان راى مولاي الملك ان احضره ويجلس مع الاساقفة بانبساط وتنفذ كلمته في عدوه بالحق الواجب فيامر الاساقفة ان يكتبوا اليه

[72] A بدعة — [73] A سوا — [74] P هكذى — [75] AP مملكت — [76] AP مملكت — [77] A طلبة — [78] A نسل

57 And the bishops asked for a meeting with Macedonius to know the cause of this disturbance, in order to cure it and put away the opposition which the heretics had caused in the midst of the Orthodox so that blood might not be shed in the midst of them, and remove the division between them, so that both parties might be of one faith, and (to achieve this) they have to inquire into the canon of their matter, and the sayings of the Orthodox about the faith might be revealed * and they might learn this from them. * 637 And thus they assembled in the place that was prepared for them.

58 And when the blessed Julian the Bishop sat down he looked at those that were present, and he did not see Severus among them. And he was exceedingly troubled being in yearning towards him, and every one's heart was attached to see Severus, thinking that Julian the Bishop was Severus. The people cried aloud and said to him: "Speak and do not be silent, for in this situation the strong one will be revealed and the mighty one will show the weakness of him who resists the truth. This is the time to draw your sword and shut the mouth of them that speak great things against God. Cast your stone, which is the spiritual word that goes forth out of your mouth, and destroy the Philistine, who is Macedonius, persecute him and make him sad. Be steadfast in your speech and canons, be strong and draw near unto battle, and resist to the lawyers, for you are the father of ordinances. Conquer your adversaries, and grant us a portion with you, that we may glory in victory." And they were waiting to be with Macedonius privately.

59 All the people of the kingdom asked the holy Julian the Bishop to send a message to Macedonius on their behalf by the hands of the priests. And when they became silent, he said to * them: "Citizens of the kingdom of * 638 Rome (i.e. Byzantium), and all the leaders of the Orthodox kingdom, is it possible for the body to speak without the head? For the body without the head is dead. And now I am the body, and I have sought the head, and could not find him, and I am in need of him and I entreat your fatherhood to seek the head, in whom all the body is bound together, who is Severus. And then shall the body will speak in peace, and will establish the canons of the Orthodox faith on a solid foundation, that can not be moved."

60 And when they heard these words, those who did not know Severus, knew that Severus was not present, and there was much tumult in the assembled Orthodox. And they addressed the leaders of the kingdom concerning Severus, and Paul the Patrician answered and said in their midst: "Severus is at my house, and he is a monk and not a bishop. And if my lord the king see fit that I bring him and that he should sit with the bishops at ease, and his word executed on his enemy with due to the truth, he has to command the bishops to send him a letter meaning this, and to express their agreement with

بذلك وانهم متفقين معه وان لا يخاف من خصمه الذي يقاومه بالكلام كاينا من كان لان مولاي الملك يعلم ان له خصم وقد جمع له جماعة سو يقاوموا المسيح.

61 فلما سمع الملك هذا الكلام امر بان يكتب عنه كتاب لساويرس كما قال بولس البطريق وللوقت لما وقف جماعة * الاساقفة على كتاب الملك كتبوا هم ايضاً عاجلاً بفرح بمثل مضمونة قايلين * يوليانوس وجماعة الاساقفة يكتبوا الى ساويرس الراهب المومن انه بامر الملك مولانا وباتفاق منا نحن الاساقفة كلنا كتبنا اليك ان تحضر معنا كواحد منا وليس كواحد منا فقط بل تتكلم عن جميع الشعب وكمثل ايلياس عن[79] بني [80] اسراييل احضر عندنا واهلك كهنة باعل الصنم الجديد واذكر لنا طبيعة النار العظيمة التي نزلت من السما واكلت القرابين والحطب والما وكلما كان حول المذبح هذا هو كلمة الله الذي نزل من السما وصار واحد معنا بالطبيعة اللينة[81] الحايطة بالمذبح لان الما عدو النار وكذلك النار والما هي مريم الذي نزل عليها النار على المذبح الناطق وصار واحد مع القربان الذي هو الجسد المقدس * الذي صعد به الى الله بطهارتها والحطب هو الحطب الذي ما يوفر اكله لكن الما قد اتحد به بلا انحلال هذا هو جسد العذرى الذي كان منه هذه المحبة العظيمة بتجسد الكلمة الخالقة المقدسة منه هذا هو الما اللين هذا هو الجسد الذي فيه اتحدت[82] بسر عجيب * ومعنى دقيق بلا انفصال وبغير ادراك له بل هو واحد حل منه العدواة وثبت لنا السلامة طبيعة واحدة ليس فيها اختلاف ولا زوال ولا انتقال انسان واحد جديد كامل صنع السلامة لنا وليس اثنين بل طبيعة واحدة وليس اقنومين بل اقنوم واحد وشخص واحد.

* A 89r
* P 94v
* A 89v
* P 95r

62 هذا الذي كتب به[83] الى القديس ساويرس لكي ياتي اليهم وليس هم ذو قلبين وكان هذا المكتوب في طومار وكتبوا ايضا ان كراسي * الرسل القديسين بطرس ويوحنا ومرقس انعموا عليك هذا ان كلمن تجده خارج عن القوانين وامر الابا الاطهار وان كان ملاك من السما انفيه بحرم عن امر جماعتنا وامضاهم ذلك حتى ينحل ويبطل كل امانة الردية ومن يسمع ويقبل بتوبة جيدة يكون مقبولا ومن يدمن على دغله وتجديفه على المسيح يكون مثل يودس الاسخريوطي ومثل سيمون الساحر ومثل اريوس الكافر ونسطور.

* A 90r

[79] A om. — [80] A نبي — [81] A البنة — [82] P اتحدة — [83] P له

him, and that he shall not fear his enemy who oppose him with words, whoever he may be. For my lord the king knows * that he has an enemy who had assembled an evil congregation who resist Christ." * 639

61 And when the king heard this speech, he commanded a message to be written to Severus, as Paul the Patrician has said. As soon as the bishops got knowledge of the king's letter, they also wrote, with joy and eagerness, with the same meaning and saying: "Julian and the synod of the bishops write to Severus the faithful monk. At the command of our lord the king and with our own concurrence we the bishops all of us write to you to attend with us like any one of us. Yet you are not as one of us, but rather you will speak on behalf of all the people. And like Elijah on behalf of the children of Israel, come to us and destroy the priests of Baal the new idol, and explain to us the nature of the fire that came down from heaven and consumed the offerings and the wood and the water and all that was around the altar (cf. 1 Kings 18:38), which is the Word of God that came down from heaven and became united with us by the flexible nature that surrounded the altar[64]. For the water is a foe to fire, and likewise the fire and the water (symbolising) Mary upon whom the fire descended upon the spiritual altar and became one with the offering, which is the Holy Flesh with which * He ascended to God in purity. * 640 The wood would be utterly consumed, but the water was united to it without separation[65]. This is the body of the Virgin of which great love emerged by the incarnation of the Word the Holy Creator. This is the pure water. This is the flesh wherein it was united in a wondrous mystery meaning exactly without division, imperceptible, but He is One. He has taken away the enmity (cf. Eph 2:16) and established for us the peace; One nature, invariable, without end and without change. One whole new man has made peace for us. Not two but one nature, not two hypostases but one hypostasis and one person."

62 This is what they wrote to the holy Severus that he might come to them, and they were not double minded[66]. And this was written in a scroll. And they also wrote: "The thrones of the holy apostles Peter, John and Mark[67] have granted to you that whoever you find nonconforming to the Law and the precepts of the pure fathers, though he was an angel from heaven (cf. Gal 1:8), you have to banish and excommunicate him by the command of our assembly and their signatures so that all evil faith may be destroyed and brought to naught; and * every one that hears and heeds with good repentance, will be received, but he that is addicted to his wickedness and his blasphemy against Christ will be like Judas Iscariot and like Simon Magus and like Arius the unfaithful and Nestorius."[68] * 641

[64] The Arabic text is obscure.

[65] Or "without being consumed."

[66] The Arabic and hence the Ethiopian versions read "double hearts", which is literal translation from the Coptic idiom "ϩⲏⲧ ⲥⲛⲁⲩ".

[67] I.e. for Peter: Rome, or Antioch; for John: Ephesus; for Mark: Alexandria.

[68] Eth adds "the heretic".

63 فلما وصلت رسالتهم الى ساويرس وفيها خط الملك وجميع خواصه وجماعة
الاساقفة مع بولس البطريق نهض معه اليهم وكان منظره هيوب فلما راوه[84] الاساقفة * والشعب الارتدكسي تلقوه صارخين قايلين مبارك هو ساويرس الاتي باسم الرب ملك اسراييل مبارك هو الرب الذي * ارسلك لخلاص شعبه من عبودية المصريين المرة ومن تجديف الهراطقة هذا الذي كانوا يقولونه بصوت[85] مخيف.

*P 95v *A 90v

64 فقلق مقدنيوس لما راى ساويرس وعلم انه الذي يضطهده ويظهر تجديفه على المسيح فقال مقدنيوس وهو خايف من ضجيج الشعب الصارخ يفرح ساويرس الذي المدينة كلها متعطلة[86] اليه كالمخلص فلم يجيبه ساويرس بشي بل كان حزين القلب عليه لما يبلغه عنه من قلة ايمانه لان ساويرس كان رجل صالح فجلسوا جميعا[87] وسكتوا ساعة وقال مقدنيوس للجماعة ما بالكم تحيلوا عليّ باصوات[88] مخوفة كاني مجدف وقاتول اي خطية صنعتها وانا اوبخ قوم كثير بتجديفهم والان فهوذا الامر قد انتهى لتمتحنوني فيه وهذا ساويرس الذي تظنوا انه يعرف قوة الكلام * الشرعي قد حضر وقد كنت اشتهي ان اراه بهذا السبب استحقيت ان ينعم الله عليّ * بمشاهدته ثم سكت مقدنيوس.

*A 91r *P 96r

65 فقال ساويرس ما هو هذا الخلف[89] الذي وقع بين الجماعة قال مقدونيوس لان الجماعة تقول ايها المصلوب ارحمنا قال ساويرس هذا هو التجديف الذي قالوه وعلى هذا ضربوا في هذه المدينة وعوقبوا او اعتقلوا حقا ان كانوا ما نالهم هذه الاوجاع الا لاجل هذا الاعتراف فقد لبسوا اكليل الشهادة لانهم استحقوا ان يتالموا لاجل اعترافهم بالذي صلب عنهم وانهم لم يسالوا[90] اخر غيره وان يرحم جميعهم بل سالوا المصلوب عنهم فان كان ما هو هذا[91] لماذا ناخذ جسد ودم الكلمة وان[92] كان لم يصلب عنا بجسده[93] فكيف وجدنا جسده على * المايدة الطاهرة[94] ودمه في الكاس هذا كلام ساويرس.

*A 91v

66 فقال مقدنيوس كانهم انما صلبوا ابن الله دفعة اخرى ويذيعوه عوضاً عن ان يقولوا يا صانع العجايب والقوات[95] ارحمنا يقولوا ايها المصلوب ارحمنا اجاب ساويرس وقال انما فعل في ذلك الوقت القوات[96] جميعا لاجل قلة امانة اليهود فاما

[84] A راووه — [85] A صوة — [86] A متطله — [87] A جميع — [88] A باصواة — [89] P- الخالي — [90] A يسلوا — [91] A هكذا — [92] P sec. m. — [93] P بجسد — [94] A المقدسة — [95] A القواة — [96] A القواة

63 And when Severus received their letter with the writing of the king and all his notables and the synod of the bishops delivered by Paul the Patrician, he accompanied him to them (the assembly), and his appearance was venerable. And when the bishops and the Orthodox people saw him, they welcomed him shouting and saying: "Blessed is Severus who comes in the name of the Lord the king of Israel! Blessed is the Lord who has sent you to save his people from the bitter servitude of the Egyptian and from the blasphemy of the heretics." That is what they were shouting with a terrible voice.

64 Macedonius was troubled when he saw Severus, knowing that is persecuting him and revealing his blasphemy against Christ. And Macedonius said, fearful from the tumultuous shouting of the people: "Hail to Severus, to whom the whole city looks as a Saviour." And Severus did not answer him at all, his heart was saddened because of * what he had heard about his lack of faith. For Severus was a good man. And they all sat down, silently for an hour. Then Macedonius said to the assembly: "Why do you frighten me with fearful voices, as if I am a blasphemer and murderer, what sin did I commit? I have rebuked many people for their blasphemy. And now the end of the matter is that I have to be put to the test. There is Severus, of whom you think that he knows the power of the legal words, he is present and I always desired to see him for this purpose. I was worthy to see him, by God's grant." Then Macedonius was silent.

* 642

65 And Severus said: "What is this disagreement among the assembly?" Macedonius said: "Because the assembly say, 'O Thou who wast crucified, Have mercy upon us'." Severus said: "This is the blasphemy which they said! And for this they were beaten in this city and punished or imprisoned! Truly if they had deserved these ills due to this confession, then they had put on the crown of martyrdom, because they were worthy to suffer for their confession of Him who was crucified for them. And they did not ask any one other than him to have mercy upon all of them, but they asked (the only One) who was crucified for them. But if it is not so, why do we partake the body and the blood of the Word? And if He was not crucified for us in * His body, how then do we find His body upon the pure table and His blood in the cup?" These were the words of Severus.

* 643

66 Macedonius said: "As if they had crucified the Son of God once more and proclaim it. Instead of saying, 'O maker of wonders and mighty acts, have mercy upon us!', they said: 'O thou who wast crucified, have mercy upon us!'" Severus answered saying: "All the mighty acts that He did at that time were because of the lack of faith of the Jews, but His passion and His crucifixion and His death were for the salvation of the world, and also His

تاله وصلبه وموته فهو لاجل خلاص العالم وايضا قيامته انما كانت ليقيم الموتى[97] معه
لان افعال جسدنا ولدت * لنا الموت[98] فابطل عنا الموت عند تعليقه على الصليب (* P 96v)
وافتخارنا بالخطية ولد لنا فساد الجحيم ونية[99] العذاب و[100]بالخروف المقدس عند
ذواقه الموت انحل عنا وسق الشيطان الذي هو النفس المفسد عند ابتلاعه عمانويل
وعتقنا من مملكته المرة وقد اعلن لنا ذلك السعيد دنيال النبي * اذ يقول لما اختطفت (* A 92r)
طعامه انشق عاجلا وبطل افتخاره بهذا كان لنا رجا القيامة لانه مات[1] عنا وقام وهو
مقيمنا معه اولا ايليا واليشع قد قاموا الموتى وهم انبيا فترى نامن بانهم الهة
وبطرس وبولس وبقية الرسل قد صنعوا قوات[2] كثيرة لم يصنعها الرب فترى نتخذهم
الهة وليس منهم من غلب الموت[3] ولا اختطف منه ما كان قد ابتلعه الذي هو ادم
صنعه صانع كل شي هو الذي صار واحد مع ادم ومات[4] عنا واقامه معه ولا يتسلط
الموت[5] بعدها عليه ولان بالحقيقة مات[6] عنا وقد قام في اليوم الثالث وذاك هو الله
الكلمة بالحقيقة[7] الذي حل ضعف الجسد بموته الحقيقي وقام طبيعتنا بقوة لاهوته
الحقيقية * التي لا تغلب التي هي واحدة مع جسده بلا انحلال ولا افتراق كساير (* P 97r)
الاشيا قال مقدنيوس ان هذا بالحقيقة ضعف ان * يقال ان الله الكلمة مات[8] فقال (* A 92v)
ساويرس هكذا[9] قال نسطور لما ارسل اليه المغبوط كيرلص[10] في يوم ولادة المخلص
الذي كان فيه حياة جميع بني البشر يقول له هلم احضر معنا عيد مخلص المسكونة
باجمعها الذي هو يوم ولادة الاهنا ومخلصنا يسوع المسيح سيدنا.

67 فاجاب بلسانه المستحق القطع وقال كما قلت انت الان انه لا يقول ان الله
الكلمة ولد ولفوه الخرق فان كنت تشبهت به في قولك فقد شبهته في التجديف
على المسيح وبهذا فليظهر الان اني انا مقاومك ومعي اناجيل سيدنا يسوع المسيح
المقدسة وايضا فان اباونا[11] بكلام يسير يغلبوك من قبل كما قال سليمان الحكيم ان
البليد القلب شفتيه له فخ وليس في الجهالة اعظم من ان يدع الانسان الله وينكره
بكفره[12] كما قد اظهرت[13] لنا الان انك متساوي لنسطور * باقرارك من قبل. (* A 93r)

(* P 97v) **68** حينيذ[14] علم ساويرس ان مقدنيوس * قد انفسد فرجع الى الاساقفة وقال
لهم قد كنت سمعت بهلاك هذا الرجل والان فقد شاهدته[15] بعيني وسمعت منه ثم

[97] A الموتا — [98] A الموة — [99] P نبة — [100] A om. — [1] A ماة — [2] A قواة — [3] A الموة — [4] A ماة — [5] A الموة — [6] A ماة — [7] A om. — [8] A ماة — [9] P هكذى — [10] A كيرلس — [11] A ابوانا — [12] P بذعره, corr. sec. m. — [13] AP اظهرة — [14] A حينيذاً — [15] A شاهدة

resurrection happened that He might raise the dead with Himself. For our flesh's work generated death for us, He took it away from us by being hung on the cross. And being proud of our sin brought forth for us destruction in Gehenna and ground of punishment, and when the holy Lamb had tasted death, the bond of Satan was loosened, which is the spoiler soul, upon swallowing by Emmanuel, He (Emmanuel) freed us from his bitter kingdom (of Satan). And behold the revered Daniel the Prophet has revealed this to us, when he said: "when I (?) snatched his food, (the dragon) straightway burst asunder and his pride vanished" (cf. Bel 27). By this, we get our hope of resurrection, for He died for us and rose first that He will make us alive with Him. Elijah and Elisha raised the dead, yet they * were prophets; so should we believe that they were gods? Peter and Paul and the rest of the apostles did many mighty acts, which the Lord never did; do you see we should reckon them gods? And none of them neither conquered death, nor snatched from death that which it swallowed, who was Adam, created by the Creator of everything. He became one with Adam, and died for us[69] and rose him up with Himself, and over Him thereafter death has no power. For truly He died for us and on the third day, He rose again, He is truly God the Word, who destroyed the weakness of the flesh by His true death, and raised up our nature by the might of His true unconquered divinity which is one with His body, without separation or division, like everything." Macedonius said: "This indeed is weakness, to say that God the Word died." And Severus said: "So did say Nestorius, also when the blessed Cyril sent to him on the day of the Saviour's Nativity, whereon life came to all the sons of man, saying to him, 'Come to attend with us the feast of the Saviour of the whole World which is the day of the nativity of our God and our Saviour Jesus Christ, our Lord.' * 644

67 "And he answered with his tongue, that should have been cut out, and said even as you had just now said, that he does not say that God the Word was * born and they wrapped Him in swaddling clothes. If you are imitating him in your words, then you are imitating him in blasphemy against Christ, and concerning this now let it be known to you that I shall oppose you and with me are the holy Gospels of Jesus Christ, and also our fathers, with fewer words, will conquer you as before. As Solomon the wise said: 'As for the heart of a fool, his lips are to him his snare' (Prov 18:7). And there is no folly that is greater than this, that a man should leave God and deny Him in his atheism, even as you made it known to us now that you are equal to Nestorius, by your previous declaration." * 645

68 And then Severus knew that Macedonius was lost, and he turned to the bishops and said to them: "I had heard of this man perdition's and now behold I have seen with my own eyes and I have heard from him." And then he

[69] Eth reads "him".

عاد الخطاب الى مقدنيوس وقال له برفق انت تقول هذا الكلام بلسانك فقط او بقلبك مضافا الى لسانك فقال مقدنيوس ان القوانين التي اسسها الاساقفة الابا الذين كانوا في خلقدون هي التي اقبلها قال له ساويرس ان كنت تقبل قوانين اوليك وتحفظها فمن الان لست غريباً من نسطور في شي بالجملة لان ذاك افرق اللاهوت[16] من الناسوت[17] واضاف للثالوث[18] رابوع فعرفني الاختلاف الذي بينك وبينه اذا انت في التجديف موافق له.

69 فاجاب مقدنيوس بوجه وقح وقال ما هي خطية نسطور * حتى نفى مفروز بقطع قال ساويرس ديقلاديانوس بالحقيقة لم يتعب البيعة مثل نسطور ومجمع خلقدونية[19] من سواهم قال مقدنيوس لو اجتمع العالم عليّ لم يستطعوا ان يميلوا قلبي الى التجديف على مجمع الاساقفة الذين اجتمعوا هناك فقال له ساويرس * اي مجمع يعني مجمع نقية فقال مقدنيوس لا لكن مجمع خلقدون.

A 93ᵛ *P 98ʳ*

70 فاجاب عند ذلك بولس البطريق وقال لمقدنيوس لماذا عندما ارادوا يجلسوك على هذا الكرسي اعترفت بوحدانية[20] الثالوث[21] وسينودس[22] زينون الملك المومن صاحب الذكر الجميل الذي اخذته بيدك وكتبت فيه خطك فلو علمنا انك غير موافق لنا لم نرضى[23] بك ولم ندعك تجتمع معنا ولا مع الملك المومن ولم نتفق معك بشي[24].

71 فقال مقدنيوس هذا التعب انما نالني لاجل الذي ادخلته عندك * وانزلته في بيتك يعني ساويرس لان بولس البطريق عند وصول ساويرس الى المدينة انزله عنده ومكث مقيماً في منزله فلما راى بولس البطريق هذا من كلام مقدنيوس فقال له هوذا القلق والتعب نالك لاجل الذي دخل منزلي لا لكن لاجل قصصك واعمالك الردية التي هوذا اتعملها اما انا فلست اخافك ولا واحد منا لان كلامنا معك لاجل الامانة فاذ اثبتنا بشرك[25] كان الله معين ومنقذ والذي يحب يعلم * انا ليس نومن بامانة نسطور ولا مجمع خلقدون الطمث لان الاهنا ملك الحق وملكنا ملك مومن وطرقنا مستقيمة من عند الرب وهو الذي يعد لنا خيراته من الذي يقاوم الرب المتمجد في قديسيه من الذي ينطق بعظمة[26] الرب او من هو مشيره حتى

A 94ʳ *P 98ᵛ*

[16] A الاهوة — [17] A الناسوة — [18] A للثالوة — [19] A خلقدون — [20] A بواحدنية — [21] A الثالوة — [22] A سيندس — [23] A يرض — [24] A في شي — [25] A شرك — [26] A بعظمته

addressed Macedonius and said to him gently: "Have you said these words with your tongue only, or from your heart as well as your tongue?" And Macedonius said: "The canons established the fathers the bishops who were in Chalcedon, I accept." Severus said to him: "If you accept the canons of those (men) and observe them, from henceforth you are not different at all from Nestorius in every count, for he separated the divinity from the humanity, and turned the Trinity to Quadrinity. So let me know * the difference between both of you[70], for you are in agreement with him in blasphemy." * 646

69 And Macedonius answered with an insolent face and said: "What was the sin of Nestorius, to be cast out and cut off?" Severus said: "The truth is that Diocletian had harmed the Church as did Nestorius and the council of Chalcedon, and he who agrees with them." Macedonius said: "If the whole world is assembled against me, they would not be able to incline my heart to the blasphemy against the bishops who were assembled there."[71] Severus said to him: Which council do you mean? Is it the council of Nicaea?" And Macedonius said "No, but the council of Chalcedon."

70 Then Paul the Patrician answered and said to Macedonius: "Why therefore? When they wanted to enthrone you upon this seat, you confessed the union of the Trinity and the Synod of the faithful king, of good memory, Zeno, which you took by your hand and sign with your handwriting. Had we known that you were not in agreement with us, we would not have accepted you nor allowed you to congregate with us or with the faithful king, and we would not have been in agreement with you in anything."

71 Macedonius said: "The cause of this trouble that has befallen me that whom you did welcome and let him dwell in * your house." He meant Severus, for Paul the Patrician had, at the time of Severus' arrival to the city, welcomed him to dwell in his house. And when Paul the Patrician heard[72] what was said by Macedonius, he said to him: "Trouble and disturbance has befallen you because he came to my dwelling? Not so, but because of your figments and evil deeds, which you committed. But I do not fear you, nor do any one of us. For our dialogue with you, concerning the faith, demonstrated your evil intentions. God helped us and saved us, and who wants to know (let him know) that we neither believe the faith of Nestorius nor that of the vile council of Chalcedon. For our God is the king of Truth, and our king is a faithful king, and our true paths are set straight by the Lord, and He bestows on us His kindness. Who can resist the Lord, who is glorified by His saints? Who is able to tell His Greatness? Or who is His counsellor that he should have a share with Him in His works (cf. Rom 11:34-35)? He judges with * 647

[70] Eth reads "he has taught thee also the heresy that is in thee and in him".
[71] Eth reads "here".
[72] Lit. "saw".

يشاركه في اعماله هو يدين بحكم الحق لان الله * قاضي الحق والرب باقي الى الابد بخايفيه وذاكري رحمته لا اموت[27] بل احيا واذيع اعمال الرب ادبا ادبني الرب ولم يسلمني الى اعداي نسبح الاهي وارتل بتسبحة روحانية امام الشعب في وسط ايروشليم الرب يباركنا من صهيون صانع السما والارض مقاومينا سقطوا بجهاد الاب ساويرس نحن نهضنا واستقمنا فان الله معيننا نامن باله ساويرس الذي اتى وتجسد وقبل تعب الجسد الذي ليس فيه شك الذي قبل الم الضرب وتسمير الصليب ومرارة الموت والانضجاع في القبر والنزول الى الجحيم واكثر من جميع ذلك الحياة الابدية التي لا ينطق بها التي * اعطاناها والنعمة التي لا قياس لها قيامة الموتى والفرح العظيم طلوع عمانوييل [28] بالسر العظيم بوحدانية بلا انفصال وكل العبودية البنوة والجلوس على الكرسي الذي لا ينطق بمجده.

* A 94ᵛ
* P 99ʳ

72 ثم اخذ * بولس البطريق بيد ساويرس وخرجا فصار في الجمع شغث عظيم وقلق كثير وسلموا الغلبة لساويرس اعني الاساقفة والملك وخواصه واجتمع عند ذلك جماعة[29] الارتدكسيين بقلب واحد على رفض مقدنيوس وقال الشعب باعلان الليلويا قد حللت يا ساويرس سم المجدف مقدنيوس اما بولس البطريق وساويرس فمضوا الى مستقرهم بمجد عظيم وثبت الملك وجميع عظمايه على الامانة الارتدكسية.

* A 95ʳ

73 ونحن نعلم ايها الاحبا انا لا نبلغ وصف فضايله ولا ذكر جهاده الذي كان مع مقدنيوس وغيره بل نذكر يسير من تعبه وما ناله وما احتمله لاجل الامانة فنقول ايضاً عن ساويرس انه خاف على الملك ان يسلب عقله فينقلب رايه فعند ذلك دخل اليه وقال له ان كان لك ايها الملك * اهتمام بهذا الامر لاجل سلامة البيعة ** وان يبقى قطيع المسيح في دعة فيجب ان تهتم حقاً بقوام البيعة وان يعترف هذا المجدف بين يدي خواصك بان الواحد من الثالوث تجسد وصار انساناً بلا انتقال ولا استحالة وولدته العذرى مرتمريم وعند ذلك سميت ام الاله الرب الى الابد.

* A 95ᵛ
** P 99ᵛ

74 فلما سمع الملك المومن المحب لله نسطاسيوس كلام الحكيم ساويرس امضى هذا الامر وارسل سرعة عظما مملكته الى مقدنيوس ليعترضوا امانته ويردوه الى الحق

[27] A اموة — [28] A عمانويل — [29] A جماعت

right judgement, for God is the righteous judge (cf. Ps 7:11). For the Lord will dwell forever, for all who fear Him, and for those who remember His mercy. 'I shall not die but I shall live, and declare the deeds of The Lord. The Lord has chastened me sorely, but He has not delivered me unto my enemies' (Ps 118[117]:17-18). I shall praise my God and I shall sing a spiritual * (* 648) hymn before all the people in the midst of Jerusalem. 'May the Lord bless us from Zion, He who made Heaven and earth' (Ps 134[133]:3). Our foes stumbled by father Severus' fight, but we have risen up and we stood up right, because God is our helper. We believe in Severus' God, who came down and became man and without doubt He endured the passions of the flesh. He suffered from scourging and nailing to the cross, and the bitterness of death, and lying down in the tomb, and the descent to Gehenna. And above all that the ineffable eternal life that He gave us, and the grace without measure, the resurrection of the dead and the great joy of the manifestation of Emmanuel with great mystery in His undivided union and (release from) all the servitude and sonship and His sitting upon the throne of ineffable glory."

72 And then Paul the Patrician took Severus by the hand and they left. And there was great confusion and much tumult among those who where assembled. And they, I mean the bishops and the king and his notables, awarded the victory to Severus. And then, the entire Orthodox congregation with one heart rejected unanimously Macedonius. And the congregation declared: "Alleluia! For you, O Severus, have put an end to the poison of the blasphemer Macedonius." Then Paul the Patrician, and Severus went * (* 649) to their residence with great glory. And the king and all his notables were established in the Orthodox faith.

73 We know, O beloved, that we are unable to describe all his virtues, and to record his argumentation[73] with Macedonius and others. But we have to mention some of the hardships, which he endured for the sake of the faith. And we can also say that Severus feared that the king might change his mind and turn away from his conclusions. He entered then to the king and said to him: "If you had given attention to this matter, O King, for the peace of the Church, and in order to keep the flock of Christ in peace, you should truly care about the establishment of the Church, this blasphemer has to confess in the presence of your notables that one of the Trinity was incarnated and became man without changing or alteration, and the Virgin Mary gave Him birth to, and she was called for ever the Mother of Lord God."

74 And when the faithful king Anastasius, the lover of God, heard these words of the wise Severus, he gave his approval, and straightway he sent the notables of his kingdom to Macedonius in order to inquire about his faith and bring him back to the truth. And when the patricians and the princes came to

[73] Lit. "fight".

فلما مضوا اليه اعني البطارقة والامرا وخاطبوه لم يجيبهم بشي مما قاله ساويرس فعادوا الى الملك واخبروه بذلك.

75 فلما سمع الملك ان مقدنيوس لم يوافق ساويرس في امانته انكر * هذا الامر وسلم مقدنيوس الى ساويرس ليقيم عليه قانون البيعة فعند ذلك كتب ساويرس باذلال بامر الملك قوانين الامانة وقال هكذا[30]: *A 96r

76 نومن ونعترف بالامانة المستقيمة امانة ابائنا القديسين الثلثماية وثمانية عشر المجتمعين بنيقية بقوة روح[31] القدس الحاضر معهم الذي اظهر لهم ذلك وهو * الذي قبله خلفاهم مقدمينا في ميراثهم المقدس وايضا المائة وخمسين الابا المجتمعين بقسطنطينية المدينة المايتين الذين اجتمعوا بافسس في المجمع الاول الذي كان على نسطور المجنون نومن[32] بالله الواحد الاب ونعترف بابن الله الوحيد الذي تجسد 'من اجلنا[33] انه لا ينقسم ولا يفترق هو قبل تجسده[34] واحد وهو ايضا واحد بعد تجسده ونومن بروح[35] القدس الرب المحيي بالرب يتقدس ثلثة اقانيم ثابتة كاملة * ثلثة اقانيم متساوية غير مختلفة في المجد ولا في الضيا طبيعة واحدة جوهر واحد ربوبية واحدة سجدة اعتراف واحد هكذا[36] يجب ان يكون اعتراف المومن نعترف ان الاب في طقس الابوية وليس هو ابن والابن في طقس البنوة وليس هو اب والروح القدس روح قدس منبثق من الاب فلابن[37] لاينتقل الى الابوية ولا الاب الى البنوة ثلاثة اقانيم موجودة ثابتة كل منها بشخصه مرتبطة متحدة بغير افتراق بلاهوتية واحدة طبيعة واحدة فعل واحد سلطان واحد * قوة واحدة ما في الثالوث[38] عبودية ولا خضوع ولا ينقص واحد عن واحد ولا واحد تام واخر دونه في سلطانه بل رتبة اللاهوتية[39] رتبة واحدة ربوبية واحدة ليس فيها خادم ومخدوم بل متساوية في الكرامة * والربوبية وبها النور وضيا واحد لم يكن الاب لحظة ولا طرفة[40] عين بلا ابن ولا روح القدس بل الثالوث[41] المقدسة موجود[42] بلا ابتدا[43] ولا نهاية ويجب لنا ان نومن بالله الكلمة ان له ولادتي ولادة من الاب قبل كل الدهور غير مدروكة وولادة في اخر الازمان من مريم العذرى بغير مضاجعة بشر[44] دقيق لا يدرك ولا يفحص ولا يعرفه الا هو.

*P 100r — *A 96v — *P 100v — *A 97r

[30] P هكذى — [31] A الروح — [32] A نامن — [33] P 'منجلنا — [34] P تجسد — [35] A بالروح — [36] P هكذى — [37] A والابن — [38] A الثالوة — [39] A الاهوتية — [40] A طرفت — [41] A الثالوة — [42] A موجودة — [43] A ابتدى — [44] A رجل

him and addressed him, he did not accept anything[74], which Severus had stated. And they returned to the king * and informed him about that. * 650

The affair of Macedonius: the condemnation of Macedonius

75 And when the king heard that Macedonius did not consent to Severus' faith, he was displeased and handed over Macedonius to Severus that he might apply the canons of the Church. And then by the king's order Severus wrote with humility the canons of the faith, and said thus[75]:

76 "We believe and confess, the straight faith of our holy fathers the three hundred and eighteen bishops assembled at Nicaea by the power of the Holy Spirit present with them and who declared it to them. And this was accepted by their successors, our preceding fathers like a holy heritage. And also (those what had been established) by the hundred and fifty assembled. in the city of Constantinople and the two hundred assembled in the first council at Ephesus against the mad Nestorius. We believe in one God, the Father and we confess also the Only Son of God who was incarnated for our sake. He is One and cannot be divided or separated neither before nor after the incarnation. We believe in the Holy Spirit, the Lord, the life-giver by the Lord. (God) is sanctified in Three distinct and perfect hypostases, three equal hypostases without any difference in glory or brightness; one nature, one substance, one lordship, and one confession worship[76]. The faithful should confess thus: We confess that the Father is in the * rank of Fatherhood, He is not a Son. The Son is in the rank of Sonship and He is not a Father. The Holy Spirit is a holy spirit that proceeds from the Father. The Son shall not change to Fatherhood nor the Father shall not change to Sonship. Three existing and established hypostases, each has his own personality yet they are united. without separation one divinity, one nature, one action, one authority, one power. There is no slavery or submission in the Trinity and no (one) is inferior to the other nor one is whole and the other have less authority. The honour of the divinity unique is one, Lordship where there is no master and servant but all equal in honour, lordship, One light brightness and splendour. The Father has never been without the Son and the Holy Spirit for a second or even for the twinkling of an eye, but the Holy Trinity exists without a beginning or an end. We should believe in God the Word as having two births one unperceptive birth from the Father, before the ages and the other one in the fullness of the time (cf. Gal 4:4) from the holy Virgin Mary without male intercourse, an incomprehensible and unperceptive birth that only He knows. * 651

74 Or " give them an answer to"

75 This part is also mentioned in the *Confession of the Fathers* and translated into Latin *Recta fides scripta ad Anastasium imperatorem* (*CPG* 7070[16] cf. the Introduction.

76 It seems that there is an error in the Arabic text. It is very hard to understand.

77 والكلمة صار جسداً وسكن فينا وراته اعيننا وجسته ايدينا ليس الاب خلقه
مثل الملايكة ولا مثل الكاروبيم والساروفيم ولا واحد من المراتب بل هو مولود من
جوهره وطبيعته هو ارفع من الروسا وكل السلاطين ومن كل الارباب ومن كل اسم
يعرف في هذا الزمان وفي الاتي هو مساوي الاب والروح القدس موجود في * (* P 101r)
لاهوتية * واحدة لاجل هذا قال[45] ان روح القدس ياخذ مما لي ويخبركم[46] هذا (* A 97v)
الذي راينا اياه على الاردن ونزوله على الابن المتجسد مثل الحمامة لما راى الاله
الكلمة ان الخطية قد تعاظمت نزل من السما وصار في بطن العذرى مريم واخذ
منها جسدا[47] بالسر العظيم الذي لا يفحص ولا يدرك ومكث في بطنها تسعة اشهر
وصنع هو له جسد منها[48] ليس الاب الذي كان في بطن العذرى ليلا يقول انسان
ان الاب ينتقل من الابوية الى البنوة ولا ان الابن ينتقل من البنوة الى الابوية
وذلك الروح القدس لا ينتقل الى الابوية ولا البنوة بل مشية واحدة وارادة للثالوث[49]
المقدس ليلا يجسر احد فيجعله غريب من اللاهوت[50] بل هو وحده الذي تجسد كما
اراد وصبر على الالام التي لا شك فيها * ولم يات[51] بجسده معه من السما بل (* A 98r)
اخذه من مريم العذرى والدة الاله بغير مضاجعة[52] بشر ليس ولادة خيال بل بالحقيقة
طبيعية وهذه امانتنا الذي نومن بها هو الله هو الانسان باتحاد لا يوصف * لانه (* P 101v)
عمانويل اكل وشرب ما قدم له[53] حمل ايضا على الصليب بارادته ليكون قرباناً نقياً
للاب سمرت[54] يداه ورجلاه[55] وطعن بحربة هو الله وانه احد وليس اثنين الذي[56] لا
يموت[57] بطبيعته[58] قبل الموت[59] بارادته الذي لا يموت[60] مع الميت شخص واحد هو
خرج من جنبه ما ودم تدبير للسراير المقدسة ليس هو للناسوت فقط فعل بها هذا
ليلا يقول انسان انها افترقت من اللاهوت معاذ الله بل اللاهوت[61] قبل الالام[62]
للجسد[63] بلا شك لانه بوحدانية في كلما صنعه[64] طبع واحد * لا طبيعتين متفردين (* A 98v)
وجميع ما صنعه الكلمة في تدبيره بلا افتراق من ناسوته لا في القوات[65] التي تليق
باللاهوت ولا في الالام التى تليق بالناسوت[66] اياكم تضلوا مثل قنديانوس[67] وبقية

[45] P sec. m. — [46] A يعلمكم — [47] AP om. — [48] A فيها — [49] A للثالوة — [50] A الاهوة — [51] A ياة — [52] A مضاجعت — [53] P sec. m. — [54] P سمرة — [55] A om. — [56] P sec. m. — [57] A لايموة — [58] A بطبعه — [59] A الموة — [60] A لايموة — [61] A الاهوة — [62] A الالم — [63] A في الجسد — [64] P صنع — [65] A القواة — [66] A الناسوة — [67] A مندنايوس

77 "The Word became flesh and dwelt among us (Jn 1:14), which we have seen with our eyes and touched with our hands (1 Jn 1:1). The Father did not create Him like the angels or like the Cherubim and the Seraphim, or any one of the ranks, * but He is born from His essence, and His Nature. He is higher than the rulers and all the authorities, and all the lords and all names called in this generation and in the coming one. He is equal to the Father and the Holy Spirit, being in one divinity. Therefore, He said 'the Holy Spirit will take what is mine and declare it to you' (Jn 16:15). The same we saw on the Jordan (river) descending like a dove upon the Incarnated Son (cf. Mt 3:16//). When God the Word saw that sin has increased greatly, He descended from the heaven and came to the womb of the Virgin Mary. He took flesh[77] from her, by an imperceptible and incomprehensible mystery. He dwelt in her womb for nine months and He created for Himself a body from her. The Father was not in the womb of the Virgin, so that, no one can, neither say that the Father passes from fatherhood to sonship, nor the Son passes from sonship to fatherhood, and also the Holy Spirit cannot pass to fatherhood or to sonship. But there is one will and one wish in the Holy Trinity, so no one will dare estrange Him from the divinity. But He is the only one who took flesh and endured undoubtedly[78] the sufferings. He did not descend from heaven with a body, but He took it from the Virgin Mary, the Mother of God, * without human intercourse. It was not a phantom birth but really natural one. This is our faith, and what we believe that He is God and He is Man in an indescribable union. He, Emmanuel, ate and drank what was offered to Him (cf. Lk 10:8). He ascended to the cross by His own will to offer an acceptable pure sacrifice to His Father. His hands and feet were nailed to the cross, and He was pierced by a spear, He (who is) God, for He is one, not two. He who is by His nature immortal, He accepted death by His own will. The immortal and the mortal had been united in one person. Blood and water came out from His side (cf. Jn 19:34) as the economy of the holy mysteries. Someone might say, it is only the humanity that was made to suffer and it was separated from the divinity – God forbade – but undoubtedly the divinity accepted[79] the sufferings of the body, for they are united with a singleness in everything. One nature and not two separated natures; whatever the Word had performed was by one single economy without separation from His humanity, either in the deeds that is exclusively Divine or that which is purely human. Do not go astray like Qndyānūs[80] and the rest of the opponents who

* 652

* 653

[77] A and P omit "flesh" which occurs in Eth. The word "flesh" occurs in the parallel part, quoted in the History of the Patriarchs, cf. Yassa ABD AL-MASIH and O.H.E. BURMESTER, *History of the Patriarchs of the Egyptian Church (Textes et Documents* 3), Vol 2, Part 3, Le Caire 1959, p. 238 (text), 379 (translation) and the *Book of the Confessions of the Fathers*.

[78] Cf. §71. This means that He suffered the passion really and not as a fiction.

[79] Cf. §71.

[80] A reads "Mndnāyūs", Eth has "Cyprian". Cf. infra § 92 "Qdnāqūs", § 107 "Fndyānūs". Perhaps Photinus?

المخالفين الذين يقولوا بنفاق ان اللاهوت[68] انعزل عن الناسوت في وقت الصلبوت[69]
هذا يقولوه اوليك الكفرة يوجدونا ان الله خاف مما ينال الناسوت[70] فانعزل عنه وتركه
هذا قولهم بكفرهم وحكمتهم الكاذبة وشتمهم لله وتجديفهم عليه.

78 لا يحل بنا نحن هذا ان يجدف على ملك بل نومن[71] الغير متجسد تجسد * * P 102ʳ
والذي ليس له دم اتحد من دم العذرى مثل طفل والغير متالم قبل الالام في جسده
كما قال الحكيم بولس انه شبه اخوته في كل شي ما خلا الخطية لينقذ من كان في
سلطان * الموت[72] في ذلك الزمان العظيم بموته خلصنا وبتدبيره نجانا. * A 99ʳ

79 فلما راى الملك وخواصه قوة كلام ساويرس ونور وجهه وضيايه[73] كواحد من
الملايكة قالوا كما قال اهل اثناس لبولس وبرنابا ان الالهة صارت[74] مثل البشر
وسكنوه معهم من يستطيع يبلغ وصف فخرك وغامض اقوالك انت يا ساويرس
المجاهد وليس جهادك لتتمجد من الناس لكن لتبشر بيسوع المسيح ومثل بولس
وجميع الرسل لانك قد شاركتهم في الامهم.

80 عند ذلك تقدم ساويرس الى الملك وقال له لا تخاف ايها الملك اذ سمعت
ان الله الكلمة قبل الالام عنا ومات[75] بالجسد ولا تدع الهراطقة يغروك ايها الملك
لانهم يقولوا بلسانهم الذي يستحق القطع انهم لا يقرون ان الله الكلمة المتجسد
مات[76] ودفن ونحن نعرف انه مات[77] وقبر بناسوته * وهو الذي لا يموت[78] ولا يدرك * A 99ᵛ
بلاهوته ولا تحد قيامته[79] عرف قوته لانه لما قام * من الموتا ابطل الموت قام لانه ملك * P 102ᵛ
القوات وليس نكذب القيامة فان كنا نكذب بالقيامة فباطل هو ايماننا وقد صرنا
مشاركين اليهود واعوذ بالله وابطلنا موته الذي هو ابطل الموت والشك في القضية
والمعصية على ادم بل نومن نحن ايها الملك بثالوث[80] مقدس قال الهراطقة بعما
قلوبهم ان العذرى لما ولدت[81] الفتى صار الثالوث[82] رابوع ومعاذ الله ان نقول نحن
ان الواحد صار اثنين او نقسمه بل هو النور الذي لا يفترق من لاهوته ولا نقول مثل
الهراطقة ان الواحد صار اثنين او نقسمه بل هو واحد بلاهوته وناسوته وهذا كان بسر

[68] A الاهوة — [69] A الصلبوة — [70] A الناسوة — [71] A نومن ان — [72] A الموة — [73] A ضياه — [74] AP صارة — [75] A ماة — [76] A ماة — [77] A ماة — [78] A لايموة — [79] A وعند قيامته — [80] A ثالوة — [81] A ولدة — [82] A الثالوة

[85] Meaning uncertain.

said impiously that the divinity was separated from the humanity at the time of crucifixion. By saying this, those apostates indicated that God had feared from what was to befall on the humanity so He was separated from it and left it on its own. Thus is their blasphemous statement and * their false wisdom (* 654) as well as their insolence and their blasphemy towards God."

78 "For us we never condone such a blasphemy, but we believe that the bodiless had been incarnated, the bloodless shared the blood of the pure Virgin as a child, and the impassible accepted the passion in flesh, according to the saying of the wise Paul: 'Therefore He had to be made like his brethren in every respect' (Heb 2:17), but without sin in order to save those who are under the power death of that great generation. By His death, we have the redemption and by His economy we have been saved."

79 When the king and his notables heard[81] the eloquence of Severus' speech and (saw) his face shinning with the brightest light, as one of the angels. They said, even as the men of Athens[82] said to Paul and Barnabas: "The gods were likened to men " (Acts 14:11), and dwelt with them. Who is able to attain the description of the quality of your honour and (to comprehend) the mystery of your statements? O Severus, you are an athlete, and your wrestling was not that you might be glorified by men, but to preach Jesus Christ as Paul and all the apostles, for you shared their sufferings.

80 And then Severus drew near the king and said to him: "Do not fear, o king, if you hear that God, the Word had suffered for our sake, and died * in (* 655) the flesh. Do not let the heretics mislead you, O king. For they say with their tongue, which is worthy to be cut, that they do not believe that God the incarnated Word died and had been buried, and we know that He died and was buried in His humanity. He who is immortal and inconceivable in His divinity and whose resurrection is incomparable[83], He revealed His power when He rose from the dead and destroyed death. He rose because He is the King of powers. And let us not deny the resurrection. Because if we deny the resurrection, our faith is in vain and we are like the Jews[84] – God forbid – denying His death which annihilated death and the suspicion of the transgression and the disobedience of Adam[85]. We believe, O king, in the Holy Trinity, for the heretics said with the blindness of their hearts, that when the holy Virgin Mary gave birth to the child, the Trinity became a Quadrinity. May God prevent us from saying that the One became Two, or from dividing Him, but He is the light that was not separated from His divinity. And let us not say as the heretics that One became two nor divide Him, but He is one in His divinity and His humanity, this is a wondrous mystery. And He who dwelt in the

[81] Lit. "saw".
[82] Lystra is meant.
[83] Lit. "unlimited."
[84] Eth adds "the enemies of God".

عجيب والذي مكث[83] في بطن مريم العذرى والدة * الله الكلمة طلع الى السما (* A 100r)
وجلس عن يمين الاب وهو ياتي ليدين الاحيا والاموات[84].

81 هذه هي الامانة الثابتة امانة بلا تجديف معمودية واحدة بلا دنس هكذا[85] الثالوث الاب والابن والروح القدس موجود[86] بلا افتراق بطبيعة واحدة وجوهر واحد ثلاثة[87] اقانيم بلا اختلاط ولا امتزاج وكل منهم موجود وان كل اقنوم موجود بشخصه هذه هي الامانة و بها قوام البيعة هي * الامانة الرسولية نومن هكذا[88] (* P 103r) ونعلم ولا نساعد احداً من الهراطقة ولا نقبلهم لكن نعترف باعلان ان الكلمة المولود من الاب تجسد من مريم العذرى واتخذ بجسده الذي تجسد به المولود من الاب هو واحد بجسد ونفسه وعقله نفس ناطق روحاني[89] ليس هي زمانية ولا هي تسكن * (* A 100v) فيه وقت وتخلو منه في وقت اخر بل هي واحدة[90] بلا انحلال الى الابد ليس الكلمة في وقت فارقت[91] الجسد بل هو واحد باقنومه وليس له نهاية فيما هو فيه باقنوم واحد ولا اثنين اله بلاهوته وانسان بجسدنية[92] وله الولادتين ولادة من الاب قبل كل الدهور بلاهوته لا ام وولادة[93] من مريم العذرى بناسوته بلا اب من غير مضاجعة[94] هو هو هذا الواحد قبل تجسده وبعد تجسده الثالوث[95].

82 الان فامن بالرب الاله الواحد يسوع المسيح انه اقنوم واحد بطبيعة واحدة لم ينتقل اللاهوت[96] الى الناسوت[97] ولا الناسوت[98] الى اللاهوت[99] باختطاف مثل احد الانبيا ولكن الكلمة قبل جسد من[100] مريم العذرى القديسة والدة الاله وهو واحد واله تام متانس[1] صنع السلامة وليس الاهوت[2] * بخادم * لناسوت[3] ولا ناسوته (* P 103v, * A 101r) خادم للاهوته بل هو ثابت بطبيعته في وحدانية بلا افتراق ولا اختلاط ليلا يقول قايل ان الواحد ذاق الموت[4] واخر قهر الموت[5] بل الذي قبل الام الموت[6] هو الذي قهر الموت[7] بلا اختلاط واظهر لنا انه غلب الموت[8] وداسه بطبيعة واحدة واقنوم واحد وشخص واحد ابن واحد لله كامل ليس فيه نقص ولا تغيير ولا نعتقد ان هذا الذي يلحقه الم غير من جميع التخيل والافتراق والاختلاط والامتزاج[9] ولا يعرف اللاهوت[10] بغير جسد ولا الجسد بغير لاهوت بل طبيعة واحدة الذي لا يقبل الالم

[83] A سكن — [84] A الامواة — [85] P هكذى — [86] A موجودة — [87] A ثلثة — [88] P هكذى — [89] A روحانية — [90] A واحد — [91] A يفارق — [92] A بجسده — [93] P in marg. لا يزد شي — [94] P مضجعة — [95] A الثالوة — [96] A الاهوة — [97] A الناسوة — [98] A الناسوة — [99] A الاهوة — [100] A ابن — [1] A وانسان تام — [2] A الاهوة — [3] A لناسوة — [4] A الموة — [5] A الموة — [6] A الموة — [7] A الموة — [8] A الموة — [9] A امتزاج — [10] A الاهوة

womb of the holy Virgin Mary, the Mother of God the Word, * ascended to the heavens, sat at the right hand of the Father and He will come to judge the living and the dead. * 656

81 "This is the established faith; a faith, without the blasphemy. (We believe in) one pure baptism as such: The Father the Son and the Holy Spirit, existing without separation in one nature, one substance, three hypostases without mingling, without confusion. Each one of them exists. And each hypostasis exists by his own. This is the faith. And in it the Church stands. This is the apostolic faith, so we believe and teach. We do not help any heretic we do not accept them. But we confess clearly that the Word was begotten from the Father, was made flesh from the Virgin Mary. The body of the incarnated and the begotten from the Father are One, with a flesh and his soul and his mind, a rational spiritual soul which is not temporal, and it does not at one time abide with Him and at another time depart from Him, but He is one without change forever. At no time was the Word separated from the body, but He is one Person without end. In any state He is One person and not two, God in His divinity and man in His flesh. And He has two births, birth from the Father before the ages in His divinity * without a mother and His birth from the Virgin Mary in His humanity, without a father, without intercourse. He is the same One before the incarnation, and also after the incarnation. He did not add anything to the Trinity." * 657

82 "And now, believe in One God, the Lord Jesus Christ, that He is one hypostasis having one nature. Neither the divinity changes to humanity nor the humanity usurps the divinity, through being snatched away, as one of the prophets, but the Word took flesh from the holy Virgin Mary, the Mother of God and He is one: a perfect God becoming flesh. He made peace. And neither the divinity does serve His humanity, nor does His humanity serve His divinity, but His nature is firm in oneness without division or admixture, so that none may say that one had tasted death, and another overcame death, but He who accepted the sufferings of death is the same one who overcame death without mixture. And He revealed to us that He conquered death and trampled on it, is in one nature, one hypostasis, one person, unique Son of God, perfect, without decrease or change. We do not believe that this who was afflicted with suffering is another (one), without imagination or division or blending or confusion. The divinity could neither be revealed without flesh nor the flesh without divinity. But the one nature[86] which is impassible, be-

[86] Eth reads "divinity".

صار واحد مع الذي قبل الالام مفدي كل الاجساد اتحد مع الذي يجوع ويعطش الواحد الذي لا يجوع ولا يعطش صبر على الام الجسد التي هى تعب الطريق * [* A 101v] وضعف الجسم والصبر على الصلب والعطش على الصليب وقلق النفس حتى الموت[11] وميلان الراس له اسلم الروح والطعنة في الجنب من احد الشرط وخرج الما والدم منه بعد موته الذي هو ينبوع الحياة هذا كله قبله الاله الكلمة * في جسده [* P 104r] الذي ليس فيه تخيل بوحدانيته باقنوم واحد وشخص واحد بلا افتراق بالجملة[12] من الاب ولا طبيعتين ولا شخصين الذي يعترف باثنين قد حل الوحدانيه وصار غريب وبعيد من وحدانية[13] الله الكلمة كلمن يقول باثنين او فنطسة او استحالة فقد تشبه باوطاخى[14] الضال.

83 نحن نعترف هكذا[15] بوحدانية المسيح والامه المحيية ولا نشك فيها والابن مساوي الاب والروح القدس في طبيعة اللاهوت[16] وهو قابل الالام والموت[17] وما يشاكله في جسده يقول انه هذا * الواحد وانه قبله بارادته والذي هو ارفع من [* A 102r] العقل والذي هو دون العقل هو بهذا الواحد هو هذا الاله الواحد مات[18] بالجسد واقام الموتى[19] بقوته الالهية كما هو مكتوب في داوود النبي انت هو انت وسنوك لا تفنا واحد هو وليس اثنين مات[20] وغلب الموت[21] وقام من الموتى[22] وانعم علينا بغلبة الموت[23] الى الابد ابطل شجرة الموت[24] وثبت لنا شجرة الحياة بالقيامة الحقيقية كنا عاجزين مشتهين ان يصير الله انساناً وينعم علينا بالخلاص من الموت[25] ومرارة[26] الخطية كما قال * المغبوط داوود انهض بقوتك وتعالى لخلاصنا وقوله تعالى يعني [* P 104v] مجيه بالجسد حتى ينقذنا من الشيطان الذي[27] تسلط على ادم بالموت لانه هو الذي يبطل الموت بموته فاذا كانت سما السموات لا تقدر تصبر على بعض مجد لاهوته[28] فكيف تقدر الارض تثبت على عظم * مجد اللاهوتية مجرد لاجل هذا قال النبي [* A 102v] ودعاه تعال لخلاصنا اي البس الجسد الذي قد تسلط عليه التنين الذي هو الشيطان لان به كانت ضلالة[29] ادم له وسقط في بحار العظمة بقساوة قلبه عندما قال اني اطلع الى السما وانصب كرسي على الغمام وانت الذي تشقيه وتخلص منه الصورة التي قد عتقت زمان الخطية الذي هو الانسان الذي صنعته بشبهك.

[11] الموة A — [12] بالجمه A — [13] واحدنية P — [14] باوطيخس A — [15] هكذى P — [16] الاهوة A — [17] الموة A — [18] ماة A — [19] الموتا A — [20] ماة A — [21] الموة A — [22] الموتا A — [23] الموة A — [24] الموة A — [25] الموة A — [26] مرارت A — [27] التي A — [28] الاهويته A — [29] ظلاة A

came one with who endured suffering, * for the salvation of all flesh, He became one with that who is hungry and thirsty. He who is no subject to hunger and thirst, endured the passions of the body which are exhaustion from walking on the road, the weakness of the body enduring the crucifixion and the thirst on the cross and the sorrow of the soul unto death and the bowing of His head, when He gave up the Spirit, and the piercing of His side by one of the soldiers and the coming out of the water and the blood after His death which is the spring of life, all these God the Word endured all that in His flesh. There is no imagination in His unity, as one hypostasis, one person without any division all in all from the Father, nor in two natures. not two persons. Whoever confesses two, had broke up the unity and became stranger and far from the Unity of God the Word. Whoever pronounces two, or phantasm[87] or change, he is following the lost Eutyches. * 658

83 "We believe thus the unity of Christ and His life-giving passions, without doubting them. And the Son is equal to the Father and the Holy Spirit in the nature of the divinity, and He is liable to sufferings and death and all the like in His flesh. He[88] says that He is that One who endured it of His own will. And He * is above understanding and (our) understanding is lesser. This one God died in the flesh and raised the dead by His divine power, even as it is written by David the Prophet: 'But thou art thyself and thy years have no end' (Ps 102[101]: 27). He is one and not two who died and overcame death and rose from the dead and granted us the victory over death forever. He has taken away the tree of death and established to us the tree of life by his true resurrection. To us, who are incapable, have a desire for God to become a man and grant us salvation from death and the bitterness of sin. Even as the blessed David said: 'Arise in thy might and come to our salvation' (Ps 80[79]:2). And by his saying: 'come' he meant His coming in the flesh to save us from Satan who prevailed over Adam by death; because He is the one who annihilated death by of His own death; and if the heaven of heavens is unable to behold part of the glory of His divinity, how then can the earth stand the pure greatness of the glory of divinity? For that same reason, the prophet called Him: 'Come to our salvation'[89] which means 'put on the flesh on which the dragon, that is Satan, has prevailed'. For by him (Satan), the defection of Adam took place, and he fell into the sea of arrogance by the hardness of his heart, when he said 'I will ascend to heaven and set my throne above the clouds' (cf. Isa 14:13-14). And that is You who can heal and deliver him from the ancient image which belongs to * the time of sin, that is the man whom You created in Your image. * 659 * 660

[87] Arabic "fntsah".
[88] Eth reads "We".
[89] Perhaps from a psalm?

84 يجب ان تعلم ايها الملك المحب لله انت وخواصك ان الشيطان لا يقدر يثبت قدام كلمة الله مجرد ولا يستطيع مقاومته لو لم يلبس جسد ادم ولاجل هذا[30] ان الكلمة صار جسدا اي صار انساناً تاما كاملاً[31] في احشا مرتمريم العذرى بوحدانية بطبيعة واحدة لا استحالة ولا انحلال بها غلب العالم وقهر * الشيطان وداس الموت * A 103ʳ * وكسر * الجحيم كما هو مكتوب ملك الرب واشتمل بنور البها لبس الرب القوة * P 105ʳ * وتجلل بها هو الذي اعطانا الحياة الابدية وابطل كرسي الشيطان الى الابد كما قال اغريغوريوس الثاولوغس هذا الذي نعرفه باتحاد الكلمة بناسوته ايها الملك القوي الله يكون لك حصن.

85 فلما سمع الفريقين هذا الكلام رضوا كلهم بهذه الامانة بالاتحاد الارتدكسي ونفوا عنهم تجديف مقدونيوس ومجمع خلقدونية[32] وحينيذ تكلموا كلهم بتعظيم وتبجيل وتجليل ساويرس كالمخلص المنقذ الصالح وكان في البيعة سلامة وهدو وكان الله معينهم ثم قال الملك ايضا للاب ساويرس يجب علينا ان نفحص عن هذه الان ونعرف الشخص الذي نحن شاكين فيه الذي لاجله وقع الافتراق * في البيعة * A 103ᵛ * والشك لاجل مجمع خلقدونية[33].

86 ˺ثم اجاب ساويرس وقال[34] افهم[35] ايها الملك المحسن لله لك الغلبة لان المجمع المذكور امر بامر خارج عن الامانة المستقيمة في نيقية وكذلك وقع الخلف والفرق وكذلك قوانين الابا المجتمعين بافسس اولاً قد نفوا واحرموا كلمن يزيد شي * * P 105ᵛ * في امانتهم فمن الان لا يجوز لا قسيس ولا اسقف ولا احد من الشعب ان يحدث امر جديد لان مجمع خلقدونية[36] الطمث اثبتوا فيه طبيعتين وشخصين وقسموا المسيح الواحد له شخوص[37] واقانيم وطبايع مفترقة مثل اليهود القايلين انه انسان صلبناه انكروا وحدانية الله وصاروا كالبهايم باشقاق التجديف ونفوا [38] قوانين الابا الذين هم معلمينا القايلين ان يسوع المسيح هو ابن الله وشاركوا اقاويل كاولبس وتاودريطس[39] * معلمي النفاق واعترفوا مثل نسطور المجنون الذي كان محل بالقديس * A 104ʳ * كيرلص[40] وقال انه هرطوقي[41] وقد ظهر من الان فعلهم واعترافهم وما فعله تاودريس[42]

[30] A قال — [31] A add. كاملا تاماً — [32] A خلقدون — [33] A خلقدون — [34] A om. ˺ — [35] A انتم — [36] A خلقدون — [37] P sec. m.: A لشخوص — [38] P بقوا — [39] P تيدروس — [40] A كيرلس — [41] A هراطقى — [42] A باودريطس

[97] A and Eth have "Theodoret"; P reads "Theodore".

84 "You should know, o king, lover of God, you and your notables, that Satan is unable to stand before the Word of God without flesh, and it was not possible to resist Him if He had not put on the flesh of Adam. And for that reason, the Word become flesh (cf. Jn 1:14), that is to say, became completely a perfect man in the Virgin Mary with His one unique nature[90], without alteration or dissolution; by which, He conquered the world and overcame Satan, and trampled on death and broke the Hell, as it is written: 'The Lord has reigned; He has wrapped Himself in the light[91] of beauty. He has clothed Himself with strength and girded Himself with it' (Ps 93[92]:1). He has given us the eternal life and abolished the throne of Satan forever. As Gregory the theologian has said: 'This is whom we know by the Union of the Word with His humanity.' O mighty king, God be to you as a fortress."

85 And when the two parties heard this speech, they all accepted this faith and the Orthodox union. And they repudiated the blasphemy of Macedonius and the council of Chalcedon. And then all of them spoke highly with reverence and respect to Severus, being like a saviour and a good liberator. And there was peace in the Church and quietness and God was their helper. Again the king said to the Father Severus[92]: "It is meet that we now * examine about this (doctrine) and identify the person which we suspect, who instilled the divisions in the Church, and the doubt concerning the council of Chalcedon." *661

86 Then Severus answered saying[93]: "Behold[94], O king, generous for God, victory will be your's! For the abovementioned council had issued a decree contrary to the straight faith of Nicaea. And hence the division and disturbance have befallen. And also for the canons of the fathers assembled for the first time in Ephesus, they anathematised and excommunicated every one who added to their faith. And from now on, it is not allowed for a priest or bishop or one of the people to institute a new matter. For the impious council of Chalcedon instituted in Him two natures, and two persons, and they divided the unique Christ into persons and hypostases and separate natures, like the Jews who say: 'He whom we[95] crucified was a man,' denying the unity of God. They became like beasts in impious blasphemy and they set aside the canons of the fathers, who are our teachers, who say that Jesus Christ is the Son of God, approving the words of Kāwlbs[96] and Theodoret[97], the teachers of impiety, and they confessed like the mad Nestorius, who had plotted against the holy Cyril and said that he was an heretic. Henceforth their deeds

[90] Eth reads "divinity".
[91] We can note that both the Bohairic and Sahidic versions of the Psalm do not include the word "light".
[92] Eth reads "And then again Father said to the king".
[93] A and Eth omit "Then Severus answered saying".
[94] A reads "You (pl.)".
[95] Eth reads "they".
[96] An unidentified person. Eth reads "Aquilaeus".

الذي افنى[43] زمانه ان يكتب ما يفنا وامر به المومنين وجميع معلمي البيعة واعظم من هذا كله مقاومته كذلك الاب الجليل رييس الاساقفة كيرلص[44] الذي تسلط واعطى ان يحفص جميع اقواله المملوة تجديف ونفاق اعني اقوال تاودريطس[45] وهو ايضا الذي نفى[46] نسطور كذلك طومار لاوون[47] المنافق اكثر من كل الناس لانه اطلق * وجسر على قسمة المسيح الواحد الذي لا ينقسم وجعله اله وانسان مفترقين بطبيعتين[48] وشكلين وارادتين[49] مختلفتين ينسب الايات والعجايب الى اللاهوت وينسب * الالام وجميع الافعال الناقصة الى الناسوت[50] وهي رقاد النوم والمشي والتعب وقبول الالام للانسان[51] وحده واشباع الخمسة الاف من خمس خبزات والانعام للامراة السامرية بما الحياة والمشي على البحر وزجر الرياح للاهوت[52] فقط وقال ان كل واحد من الطبايع يفعل ما يليق بها الله الكلمة يفعل ما يليق باللاهوت[53] والجسد يفعل ما يليق بالناسوت[54] وقال ان الواحد منهما هو نور واخر للالم[55] فسبب ضعف الجسد وقال لا يستطاع ان يشترك الله مع الضعف ولا يستطيع الانسان ان يشترك في رتبة علو اللاهوت[56] هذا الكلام وما يشبهه هو الذي اتا[57] بالفرق والشك الى البيعة والشعب الارتدكسي.

P 106r · *A 104v*

87 من الان ايها الملك اراهم اذا هم[58] قبلوا الامانة الواحدة بثبات * فهم يسلكوا في بيت الله باتفاق وبقلب واحد يجتمعوا ويكون العالم بهدو[59] والملك بلا شغل قلب فلنطلب من * الان الى الله الذي يعرف الخفايا ويعلم سراير القلوب لاجل رجا خلاصنا واتفاق امانتنا لان بها يكون الخلاص لاني لست اناظر طلبة الغلبة ولا اكون عبداً للمقاومة كما يفعل قوم اخرين ونعتقد انني اجاهد في هذا طلباً[60] لرضا الناس.

A 105r · *P 106v*

88 فلما اخذ الملك كتب قوانين مقدونيوس ومجمع خلقدونية الممتلية تجديف ونفاق ونظرها تعجب[61] الجمع من الكلمة التي فاضت من قلب ساويرس ورجع الملك وراسل مقدنيوس ويفتش ضميره وكيف امانته فكتب شرح امانته وارسلها الى الملك وقال لو امر الملك بقطع * لساني ويجتمع العالم على ما اترك[62] اقوال الاساقفة الكثرين الذين اجتمعوا بخلقدونية.

A 105v

[43] A افنا — [44] A كيرلس — [45] P تيدروس — [46] A نفا — [47] A لاون — [48] A مفترقين — [49] A om. — [50] A الانسان — [51] A الانسان — [52] A للاهوة — [53] A بالاهوة — [54] A الناسوة — [55] A للالام — [56] A الاهوت — [57] A اتانا — [58] P اراهم — [59] A في هود — [60] A طلبه — [61] A om. — [62] A تركت

and their confession became known. And what Theodoret who wasted his days, writing * the perishable and commanded the faithful and all the teachers of the Church (to follow), and what is worse than all these (things) is his opposition to the reverend father Cyril, the archbishop, who prevailed and was ordered to examine all his speeches full of blasphemy and impiety, that is, the speeches of Theodoret. And he also (Cyril) banished Nestorius and the Tome of Leo[98], the impious beyond all men, because he was bold enough and dared to divide the one Christ, who is undivided, and he made Him God and man, divided into two natures, two *Prosopa*, and two different wills. He attribute the signs and wonders to the divinity, and the sufferings and all the imperfections to the humanity, which are the repose of sleeping, walking, the weariness and enduring the passions to the human being alone. (He attributed) satisfying of the five thousand with five loaves, granting the Samaritan woman the water of life, walking upon the sea, and rebuking the winds to the divinity alone. And he said that each one of the natures did that which befit him, God the Word did that which befits the divinity, and the flesh did that which befits the humanity. And he said that one of them is light, and the other to endure the sufferings. And he said: because of the weakness of the flesh, it is impossible that God be partaker of what is * weak, and it is impossible for man to be partaker in the exalted condition of the divinity. Such statements and similar ones brought[99] division and doubt into the Church and the Orthodox congregation.

*662

*663

87 "Henceforth, O king, I see that they have accepted firmly the unique faith, they congregate into the house of God with one accord, and with one heart, and the world is in peace and the king without any worries. From now on let us ask God, who knows the hidden affairs and scrutinizes the inner thoughts of the hearts, (to give) us hope for salvation and unity of faith, by which we can be saved. I am not arguing to be victorious and I would not be a servant for the contradiction like some other men are doing, and we[100] believe that I am struggling in this (affair) searching to please men."

88 And when the king took the books full of blasphemy and impiety of the canons of Macedonius and the council of Chalcedon, and went through them, the people[1] were amazed by the words that gushed from the heart of Severus. And the king sent again to Macedonius questioning his thoughts and his faith. So he (Macedonius) sent back to the king in writing the explanation of his faith and saying: "If the king commands that my tongue be cut out, and the world turned against me, I would not give up the statements of the many bishops who assembled in Chalcedon."

[98] This is anachronism: the Tome of Leo was written after the death of Cyril.
[99] A reads "brought to us...".
[100] Eth reads "they".
[1] Eth reads "king".

89 فلما اخذ الملك تلك الرسالة امر ان يجتمع مقدنيوس مع ساويرس لانه كان قد ارسله[63] وانفذ الملك قوم مومنين من اصحابه مع ساويرس فقال ساويرس لمقدنيوس اي مجمع يعني[64] بقولك[65] يقول انك لا تترك ما قالته الاساقفة المجتمعين في مجمع بنيقية او مجمع افسس قال مقدنيوس لا لكن مجمع خلقدونية[66] فقال له * ساويرس جيد ما تنبا به اشعيا النبي عليكم اذ قال في مجمع خلقدون اني حزين عليكم لان النبي نظر ذلك فصرح على سفن خلقدون الذين هم اساقفة مجمعها فانهم يفسدوا ولا يعودوا لان الله لم يعطيهم توبة[67] ولا وقت * للرجعة بل نفاهم عند قوله انهم يهلكوا ولا يعودوا ما هم السفن الا اساقفة مجمع خلقدون الذي اعناه النبي لمجمع الاساقفة المميتين بشهواتهم هولاى الذين انكروا الله الكلمة مثل اليهود البهايم واي حياة لهم وقد اتضع ارتفاعهم وابتدل مجدهم ورذل قد سمعتم الصوت الثابت والكلمة الثابتة التي لله اذ قال ابن الله ان من انكرني قدام الناس انكرته امام ابي الذي في السموات[68] وملايكته المقدسين فمن الان قد اهلكتم انفسكم بامانتكم الردية والامانة فما تنفسد ولا تتنجس ان الاساقفة الذين قد توانوا عن القطيع هولا[69] الذين افسدوه وبددوه يكفيهم دينونة ابن الله لهم لاجل الانفس التي اهلكوها فبكم يكون دينونة ابن الله لقلة ايمانهم لان * النبي دعاهم سفن لانهم مراكب الانفس يحملوها حتى يرشدوها الى المينا * المستعد لهم فاما اوليك ففرقوهم بقلب غير فهيم وفساد عقل هولا[70] الذين هم مدبرين السفينة لم يدخلوا الى المينا بل صاروا مشاركين للهلاك واقتنوا برايهم لانفسهم الهلكة وحبذوا الناس الى الجحيم لاجل هذا عاد النبي القول تاني دفعة وقال ان ارتفاعهم هلك يعني هلاك حيوتهم عند تركهم اقوال الاناجيل المقدسة والامانة الارتدكسية لانهم خافوا من ملك يموت وانكروا الملك الذي قهر الموت والمعطي الملوك العز وانت يا مقدنيوس من الان امانتك نجسة والذي تومن به وقسمته هو يقسمك من بيعته من قوانين الابا الاطهار.

* P 107ʳ * A 106ʳ * A 106ᵛ * P 107ᵛ

90 فلما راى الملك المومن * نسطاسيوس[71] ان مقدونيوس لا يقصر عن تجديفه امر ان يكون[72] في فينيقية فلما اجتمعوا كتبوا نفى مقدونيوس وموافقة العظيم

* A 107ʳ

[63] A راسله — [64] P- تعني — [65] A يقول لك — [66] A خلقدون — [67] A تبت — [68] A السمواة — [69] A هولاى — [70] A هولاى — [71] AP يسطانيوس — [72] P sec. m.

[4] A and P read "Justinianus".

89 * When the king received that letter, he commanded that Macedonius should have a meeting with Severus, whom he had already sent to him accompanied by faithful men among his friends. Severus said to Macedonius: “Which council do you mean by your saying that you will not give up what the assembled bishops stated? Was it the council of Nicaea or the council of Ephesus?” And Macedonius said: “Neither, but the council of Chalcedon.” And Severus said to him: “Well did Isaiah the Prophet prophesied concerning the council of Chalcedon, ‘I mourn over you’ (Isa 22:4?); because the prophet saw it, he cried out against the ships of Chalcedon[2], that is the bishops of its council, because they were corrupted and did not turn, for God did not give them repentance[3] nor time to turn around, but He banished them. When he said that they will perish and will not return, the ships are a reference to the bishops of the Council of Chalcedon that is what the prophet meant: the council of the homicidal bishops by their desires, those who denied God the Word as did the Jews, the beasts. And do they have hope for life? For behold their loftiness had been brought down, and their glory has been changed and rejected. Behold you have heard the firm voice and firm word of God, when the Son of God said: ‘whoever denies me before men, I also will deny before my Father who is in * heaven and His holy angels.’ (Mt 10:33) From now on you have destroyed yourselves by your wicked faith, but the faith is uncorrupted and undefiled. Those who corrupted and scattered are the bishops who neglected the flock, and enough for them is the judgement of the Son of God, on account of the souls, which they destroyed. Moreover what will be the judgement of the Son of God, for their lack of faith? For the prophet called them: ‘the ships’, because they are the ships that carry the souls and guide them to the prepared harbour. But those have dispersed them with an unwise heart and a corrupted mind. Those who are the captains of the ship, who did not enter the port, but they are partakers of destruction and they have ruined themselves by their own thoughts, and led men to Gehenna. Therefore the prophet repeated his words and said again: ‘Their loftiness vanished’ (Isa 33:3) meaning the ruin of their lives, for they deviated from the holy Gospels and the Orthodox faith, because they feared a mortal king, and they denied the King who conquered death, and who gives might to the kings. As for you, O Macedonius, from henceforth your faith is impure, and he whom you believe and have divided, will excommunicate you from His Church, according to the canons of the holy fathers.”

90 * And when the believing king Anastasius[4] realised that Macedonius did not turn from his blasphemy, he commanded a council to assemble in Phoenicia. And when they assembled there they decreed the excommunication of Macedonius, and their agreement on the pure words of the great

[2] In all this part, as Goodspeed had noticed, there is a pun about Isa 23:1 in the Septuagint where we find the “ships of Charchedon”.

[3] Eth reads “house”.

ساويرس على كلامه الطاهر بالغلبة ليصبره على تعب الارتدكسيين وقبول الام المسيح عندما اشاعها في جميع المسكونة بقوله ان مريم القديسة والدة الاله وان الصليب المقدس غالب لجميع الجهاد هذا فعل العظيم ساويرس.

91 لانه قال من يحب المسيح يجب * ان يهتم به وقال ان الانسان اذا كان فقير وقع جميع الناس في اضطراب يعني خلو الكنيسة من التعاليم لاجل هذا كان الاب العظيم مهتم بجميع كنايس الارتدكسيين ليلا يكون فيها قلق من امانة خلقدونية هذا الذي كان * ساويرس يفكر فيه ويهتم بقطيع المسيح وشعبه وكان من ذلك في حزن عظيم وتعب قلب لكنه كان كالصارخ في وسط الجمع والرياح وجميع الامواج مقاوميه وكان يوجد طالبا قدام وغير منثني الى[73] ورايه وصابر على الاثقال وعلى كثرة الامواج وحكمته ظاهرة وهو صابر على الاهوال حتى وصل مركبه الى المينا اعني ساويرس الرييس الحكيم بحق الذي صبر على اضطراب الهراطقة حتى وصل الى المينا الذي هو الامانة الارتدكسية.

* P 108r
* A 107v

92 وكان ايضاً معيناً لكلمن كان في مدينة المملكة واكثر من هذا جميع المسكونة لم تهول يشوع ابن نون حصون اريحا الى ان اهدمها وهكذا[74] ساويرس هدم كثرة الاقوال النجسة التي كانت لمجمع خلقدون داوود قتل السبع وشق اللبوة واهلك الفلسطيني * الجبار ** كما قال لملك مدين وساويرس ايضا قتل لاوون[75] السبع المفسد[76] للانفس واهلك اقوال التجديف التي للمخالفين وسد فم نسطور واتباعه ساويرس اباد السبع شعوب الذين هم الهراطقة من ارض الميعاد التي هي البيعة اعني لاوون[77] ونسطور وسبليوس ولوطيس وفدناقوس وتيدروس[78] تاودوروس[79] وكل اتباعهم.

* P 108v
** A 108r

93 يا ساويرس زينت البيعة واعدتها الى كيانها الاول باقوالك الارتدكسية زوربابل الثاني بعد سليمان رتب الهيكل وبناه باصناف الذهب والفضة النقية والانية المختارة وهكذا[80] انت زينت[81] البيعة باقوالك الامانة المستقيمة انت الذي جعلت البيعة تضي بقوانينك المقدسة وتعاليمك الارتدكسية في كل الاماكن.

[73] P الى الى — [74] P هكذى — [75] A لاون — [76] A المفساد — [77] A لاون — [78] A تاودريطس — [79] A تادرس — [80] P هكذى — [81] P زينة

Severus, (granting) him victory to console him for the pain he endured for the Orthodox (people) and his acceptance of the sufferings of Christ; when he announced it in the whole world by saying that the holy Mary is the Mother of God, and the holy Cross was conqueror in every conflict. These are the deeds of the great Severus.

91 He said: "If any man loves Christ, he must seek Him." And he said: "If there is a poor man, all the people will be in trouble." He meant the lack of teachings in the Church. For this reason the great father Severus was attentive to all the Orthodox churches, to remove any disturbance arising from the creed of Chalcedon. This is what Severus was minding and he was attentive to the flock of Christ and his people. And on account of this, he was in great grief and anxiety of heart, for he was like somebody crying out in the assembly and the winds and all the waves were against him. And he was found pressing forward, and never looked back, and steadfast under the loads and against many waves, * and his wisdom was clear and he was enduring the calamities till he brought his ship unto the port; such was Severus, the truly wise leader, who endured the tumult of the heretics, till he reached the harbour, which is the orthodox faith.

* 667

92 And he was the helper of every one who lived in the city of the kingdom (i.e. Constantinople), and more than this, of the entire world. The walls of Jericho did not frighten Joshua the son of Nun till he destroyed it (cf. Josh 6:20), and likewise Severus destroyed many impure statements which pertained to the council of Chalcedon. David slew a lion and cut down the lioness, and destroyed the mighty Philistine, even as he said to the king of Midian (cf. 1 Sam 17:36); and Severus also killed Leo the lion, the corrupter of souls and destroyed the blasphemous sayings of the opponents, and he shut up the mouth of Nestorius and his followers. Severus, the lion uprooted seven nations, that were the heretics, from the promised land, which is the Church, I mean Leo, Nestorius, Sabellius, Lūṭīs[5], Qdnāqūs[6], Theodoret and Theodore and all their followers.

93 O Severus, you embellished[7] the Church and returned it to its original state, by your orthodox sayings. Zerubabel, the second after Solomon, set the temple in order and built it with gold and pure silver and precious * vessels (cf. Ezra 3:2); and you likewise embellished the Church with your sayings concerning the straight faith. You have made the Church to shine by your holy canons and your orthodox teachings are everywhere.

* 668

[5] Eth "Lutisyos". Goodspeed notes: "Lampetius?". Perhaps Photinus?
[6] Cf. supra §77: "Qndyānūs"; infra § 107: "Fndyānūs".
[7] Another translation is possible: " you are the embellishment of the church"

94 اي لسان جسداني يقدر ان ينطق بعظم فضايلك ويذكر مدايحك[82] * وعمق حكمتك الروحانية الثابتة وتفسير وصاياك وقوانينك او من يقدر يفحص عنهم كلامك مليح روحاني فمن يقاوم تعاليمك الروحانية ولاجل اهتمامك جف جسدك مثل بولس بالحقيقة قلب فهم هو ساويرس * في العظايم كما قال الحكيم سليمان وقال داوود لا اعطي لعيني نوما ولا لجفاني نعاسا حتى اجد بيتاً للرب ومسكنا لالاه يعقوب هكذا[83] كان ساويرس مهتم بيعة الله وكان يبتهل الى الله ان يعينه ويقويه حتى يطفي شعاع الهراطقة الذين يقاوموه في جميع المسكونة

* A 108v

* P 109r

95 اول امره انه انفرد وخلا بروحه وجمع جميع الكتب بنعمة الروح القدس الساكن فيه وكتب جميع اقوال المومنين وارسل ذلك الى جميع البيع لقوامهم وذكر فيها حل جميع حجج الهراطقة لان الروح القدس كان * يرشده وكان يرجمهم بالحجارة من اقواله ويضطهد البعيدين منه بتعليمه[84] التي هي سهام ماضية وكان يذبحهم بما كتب به اليهم وكتب ذاك العظيم ساويرس موافقة الالواح التي[85] بيد موسى.

* A 109r

96 وبعد هذا كان يخيف جميع الهراطقة اذ سمعوا باسمه وكان اعظم شهوتهم ان لا ينظروه لانه كان يحل شكوكهم ويبطل جميع فخاخهم وما كانوا متذرعين به وجعلها[86] لهم شكا وكما كان صمصوم الجبار في زمان الفلسطينيين يخافوه اذ كان * يحرق مدنهم هكذا[87] كان ساويرس يحرق بيع الهراطقة ويجعلها قفار باقواله وكان يقطعهم كما يقطع الفاس الحجارة وهكذا[88] كان يحل ربطات[89] الهراطقة كلها[90] وجميع الهارسيات[91] بكلماته التي يقاوم بها * وكان يكرز ويثبت الامانة الارتدكسية في جميع البيع.

* P 109v

* A 109v

97 داوود يقول مثل العروس الخارج[92] من خدره ومسكنه الى اقصا المسكونة هكذا[93] كان الاب العظيم ساويرس قد انارت مصابيحه في جميع المسكونة مثل الشمس باقواله الرسولية وان كانت الشمس تضي نهاراً متضع في قوته قوى في البيعة اكثر من الجبابرة العظما يغلب اعداه بتفسير الامانة الارتدكسية نشوة ومرباة من يستطيع ان يشرحه او من يقدر ينطق[94] بقوة كتبه المنطقية الروحانية الممتلية حكمة

[82] A مديحك — [83] P هكذى — [84] A تعاليمه — [85] P الذي — [86] AP جعلوه — [87] P هكذى — [88] P هكذى — [89] AP ربطاة — [90] A كلهم — [91] A الهارسياة — [92] A اذا خرج — [93] P هكذى — [94] P sec. m.

94 Where is the tongue of flesh that is able to tell the greatness of your virtues; to recount your praise and the depth of your acknowledged spiritual wisdom and the interpretation of your precepts and canons? Or who is able to examine your sweet spiritual speech?[8] Who is going to withstand your spiritual teachings? And because of your solicitude, your flesh has dried up, like Paul (cf. 1 Cor 9:27). Severus is truly the wise in heart in the gravest matters as Solomon the wise said (cf. Prov 16:21?). And David said: "I will not give sleep to my eyes, or slumber to my eyelids, until I find a house to the Lord, and a dwelling place for the God of Jacob" (Ps 132[131]:4-5). So Severus was caring for the Church of God, and he was entreating God to help him, and to strengthen him, until he extinguishes the radiance of the heretics, who opposed him all over the world.

95 Early in his life, he did a retreat, and withdrew himself and collected all books by the grace of the Holy Spirit dwelling in him, and he wrote (copied) all the sayings of the faithful and sent them to all the churches to their benefit and he related in them all the answers to the arguments of * the heretics; because the Holy Spirit was guiding him. And he stoned them with stones from his sayings and persecuted those who are far away by his teachings, which are sharp arrows, and he slaughtered them by that which he wrote therein to them. And the books of that great Severus were like the tablets that were in the hand of Moses. * 669

96 And after this, he was feared by all the heretics upon hearing his name, and their dearest desire was not to see him, for he used to dissolve their doubts and put an end to all their snares and all their arguments, he made it for them a doubt. As the mighty Samson in the days of the Philistines, who feared him for he used to burn their cities, likewise Severus used to burn the churches of the heretics and he turn them into deserts by his words, and he cut them down even as an axe cuts stones. And in like manner he loosened the all fetters of the heretics, opposed all the heresies by his words. And he preached and established the orthodox faith in all the churches.

97 David says: "As a bridegroom leaving of his chamber, and his habitation is to the end of the world" (cf. Ps 19[18]:6-7): so was the great Father Severus, his lamps shone like the sun in the whole world, * with his apostolic words. And though the sun is lightening the day, it is still humble in its strength. And he (Severus) was exceedingly strong in the Church, more than the great mighty ones. He conquered his enemies by the exposition of the orthodox faith; and as for his youth and his education, who would be able to expose or who can pronounce anything about the strength of his logical spiritual writings full of wisdom, which he dispatched to all destinations to anni- * 670

[8] Eth reads: "Thou didst declare the spiritual salt". There is a confusion between مليح "sweet" and ملح "salt".

التي ارسلها الى كل الاماكن ليبطل بها تعدي الهراطقة ومن يستطيع ان يحصيها لكني اجسر واقول انه كمن قيل فيهم خرجت اصواتهم في كل المسكونة وبلغ كلامهم في[95] اقطار الارض اعني الرسل الاطهار هذا ايضاً كان يهدم بافعاله جميع * الشقاق المقاوم[96] لحكمة الله ** الرجل الذي يوجد عارفا بعمق معاني كلامه وارتفاع حكمته ويدرسها ليكون حكيماً لان هذا الحكيم ساويرس العظيم حكمته تغني كل احد عن التاديب ويعبرها.

* A 110r
** P 110r

98 من الذي لا يتعجب لفضيلة هذا الاب ساويرس ومن الذي خفي عنه امر اسكيلس في اختلاله باتباعه لجنون نسطور وهذا الرجل كان قايد وكان منافق على البيعة المستقيمة فانتصب لمقاومة الحكيم ساويرس بقساوة قلب وكان يترصده خفيا وعمل في قلبه لاجل انه كان يشتم اهل مقالته في رسايله[97] فجا الى الموضع الذي فيه ساويرس وطلب الاجتماع به بمكر واظهر انه يريد ياخذ[98] بركته فقال للبواب قول للاب الجليل انني رجل معذب من شيطان وان الملك ارسلني اليه ليباركني ويضع يده عليّ لابرى من الضربة لان الملك * يساله[99] في ذلك فدخل الرجل البواب واعلم القديس ساويرس بذلك فعلم هذا الاب بالهام روح القدس ان الامر بضد ما حكى[100] له والذي لا يخفى عنه شي الذي هو المسيح ابن الله حقاً كان يترايا لهذا القديس مرار فاظهر له ان هذا الرجل هراطقي * ارسله بدغل اعني اسكيلس المنافق فقال الاب ساويرس للبواب قايلا قول له قال المخلص اطلبوا تجدوا اقرعوا يفتح لكم فالذي تمنيته يكون لك فلما سمع اسكيلس ⌐علم هذه القضية عرف[1] انها من الله ولوقته نزل عليه روح سو رماه على الارض ونفضه[2] الفرس الذي كان راكبه كالمامور من الله فاشتبك في اللجام وعند ذلك انشق اثنين ومات لوقته وامتلا الذين كانوا معه خوف لما شاهدوا ما كان واعترفوا بسبب مجيبه ومكره وما اتى[3] لاجله * وما حل به فلما علموا اصحابه الهراطقة بموته بسبب ساويرس خافوا منه كالفلسطيني في

* A 110v
* P 110v
* A 111r

[95] A om. — [96] P المقام — [97] A رسالته — [98] A om. — [99] A يسله — [100] A حكا — [1] A هذه القضية ⌐علم — [2] A نفظته P نفظه — [3] A اتا

hilate the transgression of the heretics? Who would be able to count them? But I will dare say, he was like those described thus: "Their voice goes out through all the earth, and their words to the end of the world" (Ps 19[18]: 4) – I mean the pure apostles. He also was destroying, by his deeds, all the tumults, which opposed the wisdom of God. The man, who was found aware of the depth of the interpretation of his words and the loftiness of his wisdom, should study them to become a philosopher. For the great Severus the wise possessed enough wisdom that it is sufficient for everybody to be educated and it will be appreciated.

Aeschylus, the Nestorian, tried to kill Severus, and the punishment of this heretic

98 And then is there anyone who does not admire the virtues of this Father Severus? And who is unaware about the matter of Aeschylus, in his folly, by following the mad Nestorius? This man was a leader and he was impious toward the straight Church. And he stood up to oppose the wise Severus with a wicked heart, he was lying in wait for him in secret * and he plotted in his heart, because he (Severus) cursed those of his opinion by his letters[9]. He came to the place where Severus resided, and in guile he asked to meet him, showing that he looking for his blessings. He said to the door-keeper: "Inform the reverend father that I am a man who is afflicted by Satan, and that the king has sent me to him, that he may bless me, place his hand upon me, to be healed from the affliction, for this is the king's request." And when the door-keeper went in and informed the holy Severus, so this father knew by the inspiration of the Holy Spirit, that the matter was the contrary to what he (Aeschylus) narrated, and the Christ the true Son of God, which nothing is hidden from Him, used to appear frequently to this saint, and He revealed to him that this man was a heretic dispatched in guile by him, I mean the impious Aeschylus. And the Father Severus said to the door-keeper: "Say to him, the Saviour said: 'Ask and it shall be given you, knock and it shall be opened to you' (Mt 7:7). And that which you desired shall be yours." When Aeschylus heard that, he knew this matter was from God. And straightway there came upon him an evil spirit and cast him upon the earth, and the horse whereon he was riding threw him off by God's command, and he was untangled with the bridle, and straightway he burst in twain (cf. Acts 1:18) and died instantly. And * his companions were filled with fear after seeing what happened, and they confessed his guile and the reason of his coming and what was his aim, which came upon him. And when his friends, the heretics, knew that Severus caused his death, they feared him (Severus) like the Philistine at that time feared the children of Israel, when David slew Goliath the

* 671

* 672

[9] A reads "letter".

ذلك الوقت الذين خافوا من بني اسراييل لما قتل داوود جليات[4] الفلسطيني الجبار واما الارتدكسيين فمجدوا الله المجاهد عنهم بقدرته ورحمته.

99 اعرفكم بعجب اخر غريب[5] مما صنعه ايلياس[6] النبي وهو انكم ما اخفى عنكم الغضب العظيم الذي كان في ايام الاب الجليل ساويرس لاجل خطايا العالم وان السما لم تمطر على الارض في وقتها ويبسوا الغيطان * من عدم[7] الما وعند ذلك *P 111r* تحرك غلا شديد في جميع بلاد المشرق[8] قريب مما كان في ايام اخاب الملك فاتى[9] البطريق المومن اكلوديوس مقدم البطارقة[10] ومعه جماعة من الارتدكسيين التي في قلاية الاب ساويرس لمعرفتهم انه لا يعجز شي من قوة[11] * روح القدس التي كانت *A 111v* لايليا النبي فطلبوا اليه وتمنوا عليه ان يطلب الى الله ان يرسل المطر على الارض ليلا يصير العالم قفار ويهلك جميع الناس والبهايم.

100 فبكا ذلك الاب بكا عظيم جداً وقال انني لست اهلاً لهذا الطلب وكان الجميع كله يطلب اليه ويضيق عليه فتراأف عليهم القديس العظيم ساويرس وكان يخاطبهم باتضاع قايلا ان الالهنا يسوع المسيح رحوم وقد قال في انجيله المقدس ان من كان فيه امانة مثل حبة خردل فانه يقول للجبل انتقل الى هناك فانه يكون له مثلما يطلب فلنطلب الان كلنا اليوم اليه فان كان فينا امانة فان الله يسمعنا ثم ان ايليا الجديد رفع يديه الى العلا اعني ساويرس وجماعة الاخوة الحضور معه وتمت الكلمة المكتوبة ادعوني فاني * قريب ** منك ومنذ الان امر الله السحب الفوقانية *P 111v* **A 112r* فانفتحت ابواب السما كما هو مكتوب انه كان مطر عظيماً في الشام كامل فلما راوا ما كان مجدوا الله وقالوا ما قالوه العبرانيين في ذلك الزمان ان الله اقام لنا نبياً عظيمًا.

101 وان انا فحصت عن عجايب القديس ساويرس فاني انقطع واتحير لان وجهه كان يضي مثل شعاع الشمس لاجل طهارته وكان عجيب المنظر لامتلايه نعمة روح[12] القدس وجميع الايات التي فعلها والقلق الذي حل بكنايس الهراطقة وتبديده الشعب المخالف لا يعجز عما فعله موسى بداثان وابيروم وبني قورح من الفساد الذين اكلتهم النار وابتلعتهم الارض هكذا[13] كان فعل ساويرس العظيم انه

[4] A جلياة — [5] A قريب — [6] A ايليا — [7] A om. — [8] A الشرق — [9] P فاتا — [10] P البطاقة — [11] A قوت — [12] A الروح — [13] P هكذى

[12] Eth reads "trusted", perhaps a confusion between تمنوا "wish", and ائتمنوا "trust".
[13] Lit. "on high".

mighty Philistine. But the Orthodox people glorified God who strove for them by his might and his mercy.

The breaking of the drought by a miracle performed to Severus: comparison with Moses

99 And again I will tell you another wonder, which was akin to that which Elijah the Prophet wrought. And it is not hidden from you the great wrath[10], which befell in the days of the reverend Father Severus, because of the sin of the world, and it did not rain on earth at that time; and the fields dried up for lack of water. And accordingly there was a great inflation in all the countries of the East, like that which happened in the days of the king Ahab (cf. 1 Kings 17:1-23). The faithful patrician Claudius, the chief of the patricians, came with a company of the Orthodox (believers), to the cell[11] of Father Severus, for they knew that nothing was impossible for him through the might of the Holy Spirit which was upon Elijah the Prophet, and they requested from him wishing[12] that he would ask from God to send rain on the earth so that the world might not become a desert and all men and cattle perish.

100 The father wept * exceedingly much and said: "But I am not worthy for this request." And all of them were entreating him and constraining him, and the great holy Severus mercifully talked to them with humility, saying: "Our God Jesus Christ is merciful, and He said in His holy Gospel: 'If anyone have faith as a grain of mustard seed, then he will say to the mountain, move hence to yonder place, and it will be to him even as he asks'(Mt 17:20). Now let all of us ask Him today, so if we have faith, then God will hear us." And then the new Elijah, I mean Severus, lifted up his hands towards heaven[13], and so the company of brethren who were present. And the written word was fulfilled: "Call upon me, for I am near to you" (cf. Isa 55:6). And from this moment, God commanded the clouds on high, and the doors of heaven were opened even as it is written (cf. Gen 7:11), there was much rain everywhere in Syria. And when they saw what happened they glorified God, saying what the Hebrews said in those days: "God has raised a great prophet among us" (Lk 7:16).

* 673

101 If I search for the wonders of the holy Severus, I shall be overcome with awe and be powerless, for his face shone like the sun light, because of his purity. And his appearance was wonderful for its fullness with the grace of the Holy Spirit. As for all the wonders that he performed, * the tumults which befell the churches of the heretics and his dispersal of the opponent people, he did not fall short of that destruction which Moses brought upon to Dathan, Abiram and the children of Korah, being eaten by the fire and the

* 674

[10] Eth reads "drought".
[11] Eth reads "monastery".

يسلم بعضهم الى الارواح الخبيثة لتعذبهم كما فعل بولس * لكي لا يجدفوا على *A 112v
المسيح وكان ايضا يشبه العامود النور الذي كان يسعى امام بني اسراييل الى ارض
الميعاد وهكذا[14] كان ساويرس يضي امام شعب الله الارتدكسيين بنور افعاله الروحانية
الى البيعة التي[15] هي السما الكاينة على الارض وميراث الملايكة موسى انزل المن
الجسداني بفرح من السما لبني اسراييل * وساويرس عذى شعب الارتدكسيين *P 112r
الاسراييلي حقاً بالتعليم الروحاني والمن المحيي السماوي اعني الجسد المسيحي المقدس
ودمه الزكي وكان المن الذي اتى به موسى ينفسد[16] اذ بقي كما قال الرب فاما المن
الذي لساويرس فانه باقي الى الابد بلا[17] فساد ينجي من كان في فساد الشيطان.

102 ما خفي عنكم حال تادروس القس الذي تبرصت[18] يديه بقي البياض
حتى انه استحا ان يدخل البيعة المقدسة المحيية * ⌐ويتناول من السراير المقدسة المحيية *A 113r
[19] لاجل بياض جسده فسمع ان الاب ساويرس قد انعم الله عليه بالشفا الا على
يديه فقام واتى اليه فوجده جالس على باب القلاية فلما نظر القس تادرس[20] الى
ساويرس سجد على رجليه وبكا بين يديه وقال ارحمني ايها الاب ساويرس تلميذ
المسيح الاله انا اعلم ان الذي تطلبه من الله تجده وانه يعطيك مسلتك فنظر ساويرس
المشتمل بجميع الفضايل الروحانية الى تادرس القس وهو يبكي فقال ايها الاب
القس[21] ما علمت انك لما تشاركت[22] اولاد نسطور صرت[23] فقير من نعمة الله مثلهم
فدع الان عنك مشاركتهم * واجتماعك معهم واعترف بان المسيح تالم عنا حسب *P 112v
ما تقدم من قوله وتعمد باسمه.

103 وكان القس تادرس مومن انما يوبخه ساويرس لاجل انه كان مخالطاً
للهراطقة ومشارك لهم فاعترف لهم[24] تادرس بخطيته وعاهد * انه لا يعود يشارك *A 113v
احداً من الهراطقة ولا يخالطهم من اليوم ففعل معه ساويرس كما فعل شريكه في
الخدمة اله النبي اليشع مع نعمان السرياني[25] وقال لتادرس القس[26] امض واستحم
في البير الذي تملا منه الاخوة الما فانك تطهر فمضى[27] تادرس وفعل كما امره
بامانة لان ساويرس كان ايضا يفعل ما يفعله بامانة وليس من نفسه بل المسيح كان

[14] P هكذى — [15] P om. — [16] P يفسد — [17] A فلا — [18] A تبرصة — [19] A om. ⌐ — [20] A تادرس القس — [21] A ايها القس الاب — [22] A تشاركة — [23] P صرة — [24] A om. — [25] A السراني — [26] A om. — [27] A فمضا

[15] Eth reads "he appeared". This is due to the confusion between the two arabic words طهر "to become clean, pure", and ظهر "to appear".

earth swallowed them up (cf. Num 16:1-24), likewise did the great Severus. He gave some of them to the unclean spirits to afflict them even as did Paul that they might not blaspheme against Christ. And again he was like the pillar of light that went before the children of Israel unto the promised land (cf. Ex 13:21), so Severus shining before the orthodox people, with the light of his spiritual deeds to the Church which is the heaven on earth and the inheritance of the angels. Moses brought down with joy material manna from heaven to the children of Israel (cf. Ex 16:31), and Severus provided the Orthodox people, the true Israel, with the spiritual teachings, and the life-giver heavenly manna, I mean, the holy flesh of Christ and His pure blood. The manna, which Moses brought down got spoiled when it was left, as the Lord said, but the manna of Severus abides forever unspoiled, to save those afflicted by Satan.

The healing of Theodore the Priest afflicted by leprosy

102 And it is not unknown to you the case of Theodore the Priest, whose hands became leprous and the white spread, until he was ashamed to enter to the life-giving holy Church, and partake the holy life-giver mysteries[14], * because of the whiteness of his flesh. And he heard that God would only grant him the healing by the hands of Father Severus. He rose up and went to him and found him sitting in front of the door of his cell. And when Theodore the Priest saw Severus, he knelt down at his feet and wept before him, and said: "Have mercy upon me, O Father Severus, the disciple of Christ the God. I know that whatever you ask from God, you will receive, and He grants you your request." Severus, who wears all the spiritual virtues, looked upon Theodore the Priest as he wept, and said to him: "O Father, the priest, did you not know that, when you took part with the children of Nestorius, you lost the grace of God even as they? Now, leave off their fellowship and your association with them, and confess that Christ has suffered for us, according to his previous testimony, and be baptised in his name." * 675

103 Now the priest Theodore was convinced that Severus rebuked him because he communicated with the heretics and was partaking with them. Theodore confessed to them his sin, and promised that he would not again participate with anyone of the heretics, and would not mingle with them from that day. And Severus did to him as his fellow in the service of God, the prophet Elijah did to Naaman the Syrian (cf. 2 Kings 5:1-27). And he said to Theodore the Priest: "Go wash in the well from which the brethren draw * water, for you will be clean." Theodore went, and performed what he was commanded to do with faith, for Severus also was doing everything with faith, and not of his own accord, but Christ was fulfilling his word. And * 676

14 A omits "and partake the holy life-giver mysteries" (homoeoteleuton).

يتم قوله فلما استحم في البير طهر يا للعجب[28] العظيم وعند فراغه من الحميم تطهر جسمه كامل مثل الطفل المولود جديد فنال كلمن نظره خوف عظيم ومجدوا الله قايلين لقد ظهر من ساويرس قوة مسيحية فمضى الرجل الى منزله يسبح الله ويمجده ويشكر القديس ساويرس فلما راوه الذين كانوا يعرفونه[29] قديما تعجبوا وجماعة من المقاومين لساويرس رجعوا اليه بفرح.

104 من هو من النساخ يقدر يسطر العجايب * التي صنعها الله على يدي القديس * ساويرس لقد ارتفع مثل شجر الفردوس لان الروح القدس كان يرشده ويرشدنا نحن ايضاً الى السموات بتعليمه الروحاني[30] 'لان الملايكة ايضا يفرحوا لسماع فضايله الروحانية[31] 'وتفاسيره الالهية[32] انت يا ساويرس مسكن لروح القدس كمثل ابابنا معلمي البيعة الجامعة الرسولية التي ثبتوا فيها القوانين والتفاسير الروحانية والاعتراف الرسولي ونطق الانبيا فمن يستطيع ينطق بتشكك لان جميع الذين يكتبوا سير حكما هذا العالم هم يسعوا[33] فيما يكتبوه من كلامهم اكثر من اعمالهم ويطلبوا حكمة بلا عمل مثل افلاطون واشباهه الذي يقال عنه انه قوي النطق واسع اللغة جداً فاما نحن فنطلب اولا فيما بيدى بارادة العمل كما قال يعقوب الرسول القايل اريني امانتك بغير * عمل وانا اريك امانتى من اعمالي[34] لان الامانة بلا عمل ميتة.

A 114r / *P 113r* / *A 114v*

105 ولاجل هذا لم يكن هذا الاب ساويرس يطلب نطق ولا علو في حكمة دنيانية وقد تقدم فيما شرحته من ذكر مرباة ويسير من اخباره ما يغني عن اعادته وانه قد كان يصعد جسده قربان لله دفعات[35] ليلا ونهاراً ولم يكن هذا يمجد الله في يومه سبع دفعات فقط لكن نهاره وليله اجمع لانه كان يتلو الكتب المقدسة ليلاً ونهاراً ولم يكن يصلي * نصف الليل فقط بل كان يصلي بلا فتور وكان يستعبد جسده حتى انه في زمان يسير حفظ العتيقة والحديثة وميامر كثيرة مما يتعلق بالبيعة المقدسة فعند ذلك اجتذبه الله اليه كما اجتذب ابونا ابراهيم وقال له اخرج من ارضك وبيت ابيك الى الارض التي اعطيك[36] اياها وذريتك من بعدك وكذلك فعل

P 113v

[28] A يا لعجب — [29] A يعرفوه — [30] P الروحانية — [31] P om. ' — [32] P وتفسيره الالهي — [33] A يوسعوا —
[34] A عملي — [35] A دفعاة — [36] A اعطيكها

[18] The Arabic text means " whatever in our hands" but the context suggests that there is a misreading and the text should be "فيما يبنى".

when he washed in the well, he became pure[15], what a great wonder! And straightway, when he finished bathing, he was altogether made clean, like a newborn baby. And those who saw him were greatly afraid, and they glorified God, saying: "The power of Christ is manifested by Severus." The man returned to his dwelling glorifying, praising God, and thankful to the holy Severus. And when those who had known him before saw him, they marvelled and a company of those who were opposed to Severus returned to him with joy.

Prayers and ascetical exercise of Severus

104 Who among the scribes is able to write down the wonders, which God had done on the hands of the holy Severus? For he spread forth like the trees in paradise, for the Holy Spirit led him, and He also leads us again unto heaven by his spiritual teachings, and his godly interpretations, for the angels are happy to hear his spiritual virtues[16] and his divine explanations. O Severus, you are the abode of the Holy Spirit, like our fathers the doctors of the universal * apostolic Church, in which they established the canons and the spiritual interpretations and the apostolic confessions and the profession of the prophets. Who can profess doubts, for all who write the biographies of the wise men[17] of this world all their labour is trying to narrate their words more than their deeds, and they seek wisdom without deeds, even as Plato and those likewise, of whom it is said that he was a great rhetorician and exceedingly logical. But for us, let us seek first, whatever for edification[18], the will of work, as said by James the Apostle: "Show me your faith apart from your works, and I by my works will show you my faith. For faith apart from works is dead" (Jas 2:18,26). * 677

105 For this cause, this Father Severus did seek neither eloquence nor the lofty wisdom of the world. And from what I previously mentioned, about his upbringing and some of his achievements, which I (believe) is enough, and there is no need for repetition. And he used to offer his flesh as an offering to God many times night and day, and he was not glorifying God seven times a day only (cf. Ps 119[118]:164), but all his day and night. He used to read the Holy Scripture night and day. And he was not used to pray the (prayer) of midnight only, but he prayed without lassitude, and he constrained his flesh until he learned by heart in a short time the Old and New (Testaments), and many discourses concerning the holy Church. And then God called * him as He did with our father Abraham, and said to him: "Go from your country and from you father's house to the land that I will give to you and to your * 678

16 P omits "for the angels are happy to hear his spiritual virtues" (homoeoteleuton).

17 Eth reads differently. We choose to translate the word نطق as "ration" rather than "speech".

الله مع ساويرس * اخرجه من بلده واعطاه الميراث الروحاني وذريته من بعده الذين *A 115r
نحن هم الذي لحقه المخلص من اجلنا وطلق وولدنا بالتعب والالام لانه ورث كرسي
البطريركية مثل ابراهيم الاب الذي جميع الشعوب تتبارك به لان شعب الارتدكسيين
قد تبارك بكلامهم المقدس قال الله لابراهيم اني مكثر زرعك مثل نجوم السما
والرمل الذي يحيط بالبحر هكذى صار ساويرس وبنيه التابعين لتعاليمه مثل نجوم
السما.

106 اذكر ايضا جزو من جهاده الذي في زمان قوم قد سكروا بجنون
تاودريطس[37] ونسطور وفحصوا كتبهم واخذوا بعض كتب الحكيم كيرلص[38] ودفنوا
فيها تجديفهم ونفاقهم اعني كفر نسطور وغيره وقالوا ان الحكيم القديس كيرلص[39]
قال عن ربنا والاهنا * ومخلصنا يسوع المسيح انه طبيعتين بعد اتحاده الذي لا يميز *P 114r
فيه وسلموا * تلك الكتب الى مقدنيوس فلما وقف عليها فرح جداً واعتقد[40] انه قد *A 115v
وافقه على تجديفه وانه واحد من اخوتنا المومنين ظفر بالكتاب واخذه سراً وحمله الى
الملك فلما قراه الملك صعب عليه الكفر المدفون فيه وامر باحضار ساويرس الى المدينة
ليعلمه بهذا الشقا الذي حدث فلما دخل ساويرس المدينة انحل عقد الهراطقة الذين
كانوا في قسطنطينية المدينة لانهم كانوا يخافوه مثل سبع الغابة.

107 فلما[41] دخل ساويرس الى الملك قبله هو وجميع مملكته بفرح عظيم واتوه
بالكتاب الذي فيه التجديف الذي فيه مجموع من كلام فنديانوس ونسطور فاوضح
ذلك للملك فاتاه بكلام الحكيم كيرلص[42] الصحيح واضطهاد[43] جميع[44] المنافقين
فعند ذلك صاح الشعب كله وقالوا باعلان جيد هو مجيبك يا ساويرس يا نور
المسكونة * بعد المخلص يسوع المسيح النور الحقيقي الاله العظيم ساويرس نور ليس *A 116r
فيه ظلمة الملح الذي لايفسد هكذا[45] قال المسيح في انجيله المقدس صرت[46] يا
ساويرس نور الامم * باقوالك الروحانية واضيت الملوك بتعاليمك الممتلية روح القدس *P 114v
واظهرت[47] لهم المسيح وجه لوجه والالام المحيية التي قبلها عنا وجعلنا نفحص عن
الاسرار التي ليس فيها تخيل مثل توماس الطاهر وجعلت[48] يدك في موضع المسامير

[37] P تيدروس — [38] A كيرلس — [39] A كيرلس — [40] A اعتقده — [41] A ولما — [42] A كيرلس — [43] A اضطهاده —
[44] A لجميع — [45] P هكذى — [46] A صرة — [47] A اظهرة — [48] P جعلة

that you came to us today, O Severus the Patriarch, the true light which enlightens the world."

posterity after you" (Gen 12:1). And so did God therefore to Severus, He brought him forth from his land, and gave him the spiritual inheritance and to his posterity after him which are ourselves, whom the Saviour reached for our sake, and with pain and labour, he brought us forth. For he inherited the seat of the Patriarchate as the father Abraham, in whom all peoples are blessed; for the Orthodox people were blessed by their holy words. God said to Abraham: "I will multiply your descendants as the stars of heaven, and as the sand which is on the sea-shore" (Gen 22:17); likewise Severus and his children, that follow his teaching, are as the stars of heaven.

106 I will relate part of his struggle in the days where some people who were intoxicated with the folly of Theodoret and Nestorius, and they examined their books and took some of the writing of the wise Cyril, and hid in them their blasphemy and impiety, I mean the atheism of Nestorius and the others. And they declared that the wise * Cyril said that our Lord and our God and our Saviour Jesus Christ has two natures, after His union, which is without distinction. And they sent these books to Macedonius. And when he read it, he rejoiced exceedingly, and was convinced that he (Cyril) is in agreement with him in his blasphemy. One of our believing brethren obtained (a copy of) this book and took it secretly, carrying it to the king. And when the king read it, he was vexed against it from the apostasy hidden in it, and his order was to bring Severus to the city that he might inform him about the disturbance that took place. When Severus entered the city, the company of the heretics who were in the city of Constantinople was scattered, for they feared him as a ravenous lion in the forest. * 679

107 When Severus came to the king, he (the king) and his entire kingdom received him with great joy. And they showed[19] him the book wherein were the blasphemies that were gathered from the words of Fndyānūs[20] and Nestorius, which he revealed to the king and brought to him the genuine sayings of the wise Cyril persecuting all the impious. And straightway all the people shouted and said openly: "Great is your coming, O Severus, the light of the world[21] next to the Saviour, Jesus Christ, the True Light, the Great God. Severus is the light wherein no darkness, the salt that has not lost its savour, as Christ said in His holy * Gospel (cf. Mt 5:13-14). O Severus, you became, light to the nations by your spiritual words, and you have enlightened the kings by your teachings which are full of the Holy Spirit, and you have shown them Christ face to face, and the life-giving sufferings which He endured for us, and you have made us examine the unfathomable mysteries, even as the pure Thomas, and you have placed your hand in the mark of the * 680

[19] Lit. "brought".

[20] Cf. supra §77: "Qndyānūs; § 92: "Qdnāqūs". Perhaps Photinus?

[21] This part is preserved in the Coptic Antiphonarion, cf. the Bohairic Difnar published by De Lacy O'Leary, London 1928, I, p. 82: ⲕⲁⲗⲱⲥ ⲁⲕⲓ̀ ϣⲁⲣⲟⲛ ⲙ̀ⲫⲟⲟⲩ ⲥⲉⲩⲏ̀ⲣⲟⲥ ⲡⲓⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲡⲓⲫⲱⲥⲧⲏⲣ ⲛ̀ⲁ̀ⲗⲏⲑⲓⲛⲟⲛ ⲉⲧⲉⲣⲟⲩⲱⲓⲛⲓ ⲉ̀ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ, "It is well

والطعنة التي في الجنب المقدس وصيرت[49] قسطنطينية في مينا هادي وقد اضيت مثل طور سينا في مثال نار وفي شبه ضباب وبصوت[50] القرن وكان يخوف الاولاد القليلي الامانة الصاعدين اليه.

108 هذا هو مثال ما كان اليهود الجدد لان اوليك تركوا الله الكلمة وجحدوا قيامته بالجسد وهولاى مجمع خلقدونية[51] قسموا المسيح اثنين * وانكروا الامه التي قبلها عنا في جسده المحيي واما نحن فاشار الينا بيده مثل اب رحوم واصعدنا اليه من جهة الاب ساويرس ولم يجتاز بنا على شقوق الجبال ولا على الطريق الوعرة بل ادخلنا الى قدس القديسين واظهر لنا مجده الذي لاينطق به من مسكنه المقدس الذي هو مريم العذرى والدة الاله الحقيقي وهي المسكن الحقيقي التام الذي ظهر لنا منه الله الكلمة متجسدا كما ظهر * في ذلك الزمان على طور سينا بغير جسد بل بخوف وعجايب واظهر لنا من الان نحن الارتدكسيين اسراره العجيبة التي تفوق العقل لانه ولد من صخرة عالية جسدانية ممتلية مجد بغير مضاجعة وراينا كل مجده بحق ونحن الثابتين في الاعتراف ومذهب ساويرس كان اعتراف ابانا القديسين وبعد هذا اومى ساويرس بيده للجمع بالسكوت * وكان الملك والشعب مبتهجين جداً بالخلاص الذي صار لهم ولكل المدينة من الرب فاما الهراطقة لم يقدروا يظهروا لفزعهم من ساويرس.

*A 116v
*P 115r
*A 117r

109 فاما الملك فانه جمع الاساقفة بمحضر من ساويرس فقطعوا مقدنيوس ونفوه وبعد ان نفوا مقدنيوس اجلس على كرسي مدينة القسطنطينية رجل اسمه طيماثاووس[52] براي القديس ساويرس ثم ان الملك المومن سال القديس ساويرس ان يعلمه المذهب المقدس بكتاب[53] ليتلوه في كل وقت لاجل شرور المخالفين فدفع له الاثنى عشر فصل التي لكيرلص[54] الحكيم التي هي مثل سيف قاطع لشر المخالفين * ومن تعاليم القديس اغريغوريوس اخا [1]باسيليوس الكبير[55] والابا القديسين معلمي البيعة ورجع بعد ذلك الى ديره بسلام بعد ان امال الملك راسه له وساله ان يذكره في صلواته بان يهب الله له ولنا الخلاص * برحمته.

*P 115v
*A 117v

110 فلما مضى القديس ساويرس من عند الملك الى ديره كتب الملك الى جميع الاساقفة الذين في كل الاماكن وكل الكرسي بان كل من يعتقدوا مقالة

[49] A صيرة — [50] A بصوة — [51] A خلقدون — [52] A طيموتاوس — [53] A بمسطور — [54] A لكيرلس — [55] A [1]الكبير باسيليوس

nails and the pierce in the holy side (cf. Jn 20:27), and you have made Constantinople a tranquil port, and you have given light like Mount Sinai, in the signs of the fire and in the shape of the clouds and with the sound of the trumpet. And the young people of little faith who went up to it (the Mount Sinai or to him, i.e. Severus) became frightened (cf. Ex 19:16).

108 This is the type of the new Jews, for those left the Word of God, and denied his resurrection in the flesh; these are the council of Chalcedon who have divided Christ in twain, and denied the passion, which He endured for us in His life-giving body. But as for us, He has beckoned to us with his hand, like a merciful father, and has lifted us up to Him, through Father Severus. He has not led us away to the clefts of the mountains nor upon rugged roads, but He introduced us to the Holy of Holies, and revealed to us his unspeakable glory from his holy habitation, which is Mary the Virgin, the Mother of the true God. And she is truly the perfect habitation from which God the Word appeared to us when * He became man, even as He appeared in those days, on Mount Sinai, without flesh, but with fear and wonders; but now He has revealed to us, the Orthodox people, His wondrous mysteries that surpassed all understanding, for He was born from an exalted rock of flesh, full of glory, without intercourse; and we have truly seen His glory. We are firm in the confession and the belief of Severus which is the confession of our holy fathers." And after this, Severus beckoned with his hand to the people to be silent, and the king and all the people were exceedingly glad for the salvation, which they had and the whole city from the Lord; but the heretics could not show themselves because they were afraid of Severus. * 681

109 The king gathered the bishops, while Severus was present, and they excommunicated Macedonius and banished him. After the banishment of Macedonius, they set on the throne of the city of Constantinople a man called Timothy, with the consent[22] of the holy Severus. And then the faithful king asked the holy Severus to teach him in writing the holy creed, so that he might read it at all times, because of the evil doings of the opponents. He presented to him the twelve chapters[23] of the wise Cyril, which are as a sword that cuts off the evil of the opponents and parts of the teaching of the holy Gregory the brother of Basil the great, and the holy fathers the doctors of the Church. After that, he returned to his monastery in peace, after the king had bowed * his head to him, and asked him to remember him in his prayers, that God may grant to him and us the salvation by His mercy. * 682

Denunciation of Flavian and the choice of Severus

110 When the holy Severus departed from the king to his monastery, the king wrote to all the bishops everywhere and to all sees, that any one who

[22] Or "(confessing) the opinion of".
[23] I.e. the twelve anathema which Cyril wrote to Nestorius in the year 430.

نسطور ومجمع خلقدونية[56] ينفى من كرسيه ويكون غريباً من كل مشاركة[57] الكنيسة ثم امر[58] الملك بموافقة الاساقفة الحاضرين لقطع مقدونيوس وان كل اسقف ممن يحضر يوجد على كرسي وهو يعتقد راي مقدنيوس في مقالة[59] نسطور ومجمع خلقدون[60] ينفى[61] ويكون غريباً من قوانين بيعة الله.

111 فلما انتهت الرسل الى المشرق[62] بالرسالة ووصلوا بسطوة وهي مدينة من مداين نيقية واظهروا ما امر به الملك وجدوا بلاويانوس اسقف انطاكية قد شارك لقول نسطور ومقدنيوس فكتبوا الى الملك بذلك فكتب بنفيه وقطعه واخراجه من كرسي انطاكية * ثم جميع اساقفة فلسطين ** وجعلوا يفحصوا بثبات ويتقصوا عمن[63] يصلح ويستحق ان يجلس على كرسي انطاكية الذي للسليح لوقا 'الجليل الانجيلي[64] فتحرك الجمع بنعمة الروح والاساقفة وجميع الشعب وصرخوا بصوت واحد ساويرس يستحق هذه الرتبة مثل لوقا الانجيلي ساويرس الاب مبشر بالامانة الارتدكسية وعند ذلك ارسلوا قوم مومنين فضلا محبين لله الى المستحق لكل كرامات بالحقيقة.

* A 118ʳ
** P 116ʳ

112 فلما ساروا تشاوروا في الطريق قايلين ان كان هذا الامر بارادة الله ان يصير ساويرس راعي لنا فهو الذي يفتح لنا باب الدير وكان من عادة ساويرس ان لا يجتمع باحد من الناس الا من ياتيه ليبحث عن كلمة او يلتمس تفسير كتاب فلما وصلوا قرعوا الباب[65] وكان قد اتفق ان الاخوة الذين معه قد خرجوا من الدير في حاجة طرت[66] لهم فوقف * الرسل ساعة يدقوا الباب ثم صرخوا وقالوا يا ساويرس افتح لنا فخرج اليهم عند ذلك وفتح لهم فلما نظرهم سالهم عن سبب مجييهم اليه وما حاجتهم عنده فامتلا القوم خوف لما راوا النعمة المشرقة من وجهه وميلوا روسهم اليه * ليبارك عليهم وقالوا له ان الملك المومن امر باجتماع مجمع ثم سلموا اليه الكتاب واقاموا عنده ذلك اليوم وهم يتشاوروا ويقولوا ان جلوسهم لا ينفعهم وقالوا مثلما قال العازر غلام ابراهيم للابان لاجل رفقا ان الله قد سهل طريقنا فلا تعيقنا فسالهم ساويرس ان يصبروا الى الغد فسكتوا[67] وتعجبوا لما اظهره الله من الايات.

* A 118ᵛ
* P 116ᵛ

[56] خلقدون A — [57] مشاركت A P — [58] خرج P — [59] مقالات A — [60] خلقدونية A — [61] ينفا A — [62] الشرق A — [63] عن من A — [64] الجليل الانجيلى' A — [65] الرب : الباب sec. m. P — [66] عرضت A — [67] فمكثوا A

believe in the word of Nestorius and the council of Chalcedon will be banished from his see and will be alienated from all fellowship of the Church. Then the king ordered, having the consent of all the bishops who were present, to excommunicate Macedonius and every bishop present, (or) residing in his seat, who shares Macedonius in his belief about the treaty of Nestorius, and the council of Chalcedon should be banished and be alienated from the canons of the Church of God.

111 And when the messengers came to the East with the message, as they arrived to Bsṭwah[24], a city in the district of Nicaea, and revealed the command of the king, they found Flavian, the bishop of Antioch, approving Nestorius and Macedonius in their sayings. They wrote to the king concerning that (issue). And he wrote (an order) excommunicating and cutting him off and expelling him from the see of Antioch. And then all[25] the bishops of Palestine were searching diligently seeking someone suitable and worthy to sit upon the throne of Antioch, which was the throne of the apostle[26] Luke the Evangelist. * And those assembled were moved by the grace of the Spirit, and the bishops and all people cried with one voice: "Severus is worthy of this office, even as Luke the Evangelist; Father Severus is a preacher of the Orthodox faith." And then they dispatched a company of the foremost God loving believers, to Him who deserves all true honour. * 683

112 On their way along the road, they took counsel saying: "If this matter is by God's will, that Severus be our shepherd, then he will open to us the gate of the monastery." Severus was not in the habit of meeting any man unless he was coming to ask him about the word, or to seek an interpretation of the scriptures. Upon their arrival, they knocked on the door. And it was per chance that the brethren who were with him had left the monastery on urgent business of their own. And the messengers stood knocking on the door for an hour, then they cried out saying: "O Severus, open for us." And then he came forth, and opened to them. And when he saw them he inquired about the cause of their coming to him and what was their request of him. And fear filled the men when they saw his face shinning with grace, and they bowed down their heads before him that he might bless them. They told him that the faithful king had commanded the assembly of a council, and then they * handed him the letter. And they stayed with him that day, while they conversed; and they said: "It is useless for them to stay." And they said as Eleazar the servant of Abraham said to Laban concerning Rebekah: "Do not delay us, since God has prospered our way" (Gen 24:56). Severus asked them to be patient until the next day. They kept silent and they marvelled at the wonders God that had revealed. * 684

[24] Eth reads "Zabatwo". This toponym as well as Nicaea are corrupt.

[25] Eth reads "he gathered", confusion due to the close graphic of the two Arabic words جميع "all" and جمع "gather".

[26] Eth reads "elect".

113 فلما كان باكر قام وسار معهم فلما ساروا الى بعض الطريق لقوا انساناً معه شيطان فقال الشيطان لساويرس جيد هو خروجك يا ساويرس معلم النصارى انا اعلم انك تضطهدني[68] انا وكل من[69] * معي والمجمع العظيم مجمع خلقدون الذي فعل جميع ارادتي لكن بعد ذلك يجلس ملك ياخذ حقي منك ويضطهدك في كل موضع ويكون ذلك الملك[70] يفعل ارادتي فلم يجيبه العظيم ساويرس بشي بل قال له كما قال الملاك الجليل ميخاييل للشيطان يزجرك الرب وعند ذلك خرج الروح النجس من الانسان بقوة النعمة العظيمة الساكنة في ساويرس. A 119r

114 فلما وصل الى الموضع الذي فيه المجمع تقدم الاساقفة * الذين حضروا وقالوا عنه كلام كثير والايات[71] التي راوها فلما دخل قالوا ما معنى قول الرسول الجليل ليس اطلب خير لي وحدي بل والجماعة الذين ابشرهم قال ساويرس هو ان يدع الانسان كلما يخصه ويرفضه ويحرص على خلاص نفسه وخلاص قريبه. P 117r

115 فاشاروا اليه الاساقفة القديسين بالكتاب الذي فيه اتفاقهم على تقدمته رييس عليهم فلما وقف عليه تغير لونه لانه * لم يكن يشتهي شي من هذا وكان يحب الانفراد وحده جداً وكان يقول في ذاته كل وقت ان الكسل يهلك الانفس ˺وان الانسان لا يصيب رحمة الا بالانفراد[72] كما هو مكتوب تفرغوا واعلموا اني انا الله فقال لهم ليس انا مستحق لهذا الامر ولا اصلح للجلوس على هذا الكرسي فقال تاوفارس لاغناطيوس[73] بوجه عبوس ما بالكم معه لا تلزموه لهذا[74] الامر فصرخوا كلهم ساويرس هو راعينا ساويرس هو منجينا من جميع شرور الهراطقة عند ذلك طلب اليه كل الاساقفة والعظما الحاضرين قايلين ليس هي وصية افضل من هذه التي هي ان يضع الانسان نفسه فدا اخاه *. * A 119v * P 117v

116 ثم ان واحد من اصدقاه الحضور هناك ممن كان معه في المكتب كتب اليه رقعة يذكره نبوة مينا المغبوط المحب لله الذي اتنباه بها وقال له انك تاخذ الطقس الرسولي لان الرسل هدموا البرابي * وبشروا بالثالوث وان الابن الكلمة صار جسداً وانت يا ساويرس ايضاً تهدم بيع الهراطقة وتجعلها قفاراً باقوالك التي اذعتها في المسكونة لانك تبشر بالثالوث وبالالام المحيية التي قبلها عنا الاله الكلمة الذي صار * A 120r

[68] P يضطهدني — [69] A كلمن — [70] P om. — [71] A الاياة — [72] P om. ˺ — [73] A لاغناطيس — [74] A بهذا

113 The next morning, he rose up and went with them. Having travelled some distance on the road, they found a man possessed by a demon. The demon said to Severus: "Well is your coming, O Severus the teacher of the Christians. I know that you are persecuting, me and all my company, and the great council of Chalcedon, which executed my entire will. But afterwards a king will take the throne and take my avenge on you, and he will persecute you in every place, and that king will be executing my will." The great Severus did not give him an answer, but he said to him as the reverend angel Michael said to Satan: "The Lord rebuke you" (Jude 9). And straightway the evil spirit came out of the man, by the might of the great grace that abode in Severus.

114 And when he arrived to the place wherein the synod was, the * bishops who were in his company presented themselves and said many things concerning him, and the wonders, which they had witnessed. When he came in, they said to him: "What is the meaning of the saying of the reverend apostle: 'I do not seek my own advantage, but that of many to whom I preached' (cf. 1 Cor 10:33)?" Severus said: "This is that a man rejects all his belongings and reject it and take heed to the salvation of himself and the salvation of his neighbour." * 685

115 And the holy bishops showed him the writing (= petition) wherein was their agreement to make him chief over them. And when he became aware of it, his colour changed, for he did not desire something like this and he exceedingly loved the solitary life, and he always said to himself: "Sloth destroys the souls and the man shall not find mercy except with solitude,"[27] as it is written: "Be still and know that I am God" (Ps 46[45]:10). He said to them: "I am not worthy for this matter, and I am not fit to sit upon this throne." And then Theophore said to Ignatius frowning: "Why are you (pl.) persistent, force him in this matter?"[28] And they all cried out: "Severus is our shepherd, Severus is our saviour from all the evils of the heretics." At this stage all the bishops and the prominent personalities that were there besought him saying: "There is no commandment * greater than this, that a man gives himself as a ransom of his brother" (Jn 15:13). * 686

116 And one of his friends, who was present there, who was with him at school, wrote him a note reminding him of the prophecy of the blessed Menas, the God-lover, who prophesied and said to him: "You will take up the apostolic office, because the apostles destroyed the (pagan) temples and preached the Trinity, and the Son the Word became flesh. And you too, O Severus, will destroy the churches of the heretics and make them empty by your sayings which you have proclaimed in the world. For you will preach the Trinity and the life-giving passions which God the Word that was made

[27] P omits "and the man shall not find mercy except with solitude".

[28] Eth did not understand this sentence.

جسداً ويذكره ايضاً نبوات[75] تنبا[76] عليه بها ابا قديسين لاجل هذه الرتبة وقال له يكون عليك وزر ان انت امتنعت من هذا الامر.

117 ثم ان جميع الاساقفة والشعب اخذوه بخوف وطلبة وقالوا له ان الله يدينك عن هذا الامر ان انت خليت هذه الانفس كلها تهلك فعند ذلك بهت بين ايديهم واجاب طلبتهم فمضوا به الى انطاكية فلما تقدمهم الخبر الى المدينة بان ساويرس اتى[77] اليهم خرج جميع اهل المدينة للقايه بفرح عظيم فلما دخلوا به المدينة وجميع الشعب معه ارتجت المدينة له لانهم كانوا يتمنوه وكانوا * يشتهوا ان * * يكون شوارع المدينة نابتة اشجار ليصيروا هم عليها مثل زكا[78] القصير حتى ينظروا خليفة المسيح يجتاز وكانوا يصرخوا باجمعهم ويقولوا مبارك هو ساويرس الذي ارسله الرب الينا مبارك هو من العلا.

* A 120v
* P 118r

118 فلما دخل البيعة والكهنة بين يديه يمدحوه بما يشبه رياسته واجلسوه على الكرسي الرسولي بمجد عظيم ليقسموه كان حينيذ[79] عجب عظيم من رايحة طيب فايق ملا جميع المكان الذي كانوا فيه واستنشق جميع الناس رايحة ذلك الطيب العظيم وايقنوا ان الملايكة حاضرين لقسمته بفرح عظيم وذاك الطيب الذي ظهرت[80] رايحته في ذلك اليوم باقي الى اليوم في الموضع الذي قسم فيه.

119 فلما انتقل الى السترن قال كما قال السيد المسيح الهنا له المجد ان بيتي بيت صلاة يدعا وانتم جعلتموه مجمع[81] للشيطان وجنوده وفي ذلك الوقت * هرب منه الهراطقة مثل السبع[82] اذا زار في البرية وكان يكفي الهراطقة ان يسمعوا باسمه فقط لان كلامه الروحاني كان يذبحهم مثل سيف ذو فمين وانه ملا انطاكية بتفاسير حكمته الروحانية وثبت القوانين المستقيمة في البيعة الارتدكسية * حتى صارت انطاكية مثل الديارات[83] في البرية لا تعجز[84] بشي من الحكمة وكان مثل الريس الحكيم في المركب[85] حتى اتى[86] بمركبه الى مينا الارتدكسية اعطاهم ناموس وطقس كملايكة الله وصارت[87] انطاكية مثل اورشليم[88] في الزمان الذي كان الله الكلمة المتجسدة فيها تشفي الاعلال ويخرج الشياطين هكذا[89] ساويرس كان باسم المسيح يشفي الاعلال و يخرج الشياطين حتى انه كان بعض الناس ياخذوا الخرق من ثيابه

* A 121r
* P 118v

[75] A نبواة — [76] A تنبى — [77] A اتا — [78] A زكاوس — [79] A حينذاً — [80] A ظهر — [81] P om. — [82] P sec. m. — [83] A الديارة — [84] A تصجر — [85] A المراكب — [86] A اتا — [87] P صارة — [88] P ايروسليم — [89] P هكذى

flesh endured for us." And he reminded him further of the prophecies which some holy fathers prophesied about him concerning this rank. He said to him: "Sin shall be upon you, if you abstained from this affair."

117 Then all the bishops and the people took him with fear and supplication and said to him: "God will judge you for this matter, if you left all these souls to perdition." Then he became perplexed in the midst and granted their request, and they proceeded with him to Antioch. And when the news reached the city that Severus was * coming to them, the whole population of the city went forth to meet him with great joy. And when he entered the city, accompanied by all the people, the city was stirred up by his presence, they were longing for him and their desire was to have trees along the roads of the city, so that they might climb them, even as Zacchaeus the short, to see the successor of Christ, as he passed by (cf. Lk 19:3-4). And they were all crying and saying: "Blessed is Severus whom the Lord sent to us. Blessed be he from the highest." * 687

118 When he entered into the church, with the priests before him praising him, as it suited his leadership, and they let him sit upon the apostolic throne with great glory to be ordained, then there was a great wonder from the smell of fragrant ointment which filled all the place wherein they were, and everyone smelled the odour of the great ointment and they perceived that the angels were present to ordain him with great joy. That ointment, of which the fragrance was manifested on that day, remains to this day in the place where he was ordained.

Spiritual guidance to his congregation

119 And when he passed to the throne, he said even as the Lord Christ, our God – to Him be glory[29]: "My house shall be called a house of prayer, but you had made it an assembly of * Satan and his hosts" (cf. Mk 11:17). And immediately the heretics fled from him as from a lion when he roars in the wilderness. It was enough for the heretics to hear only his name, for his spiritual words, used to slay them as a two-edged sword. And he filled Antioch with the interpretations of his spiritual wisdom, and he established the right canons in the Orthodox Church until Antioch became like the monasteries in the desert[30], there was nothing of the wisdom lacking. He was like the wise captain of the ship, until he brought his ship to the orthodox port. And he gave them a law and ordinance, as the angels of God. And Antioch became like Jerusalem in the days when God the Word incarnated was there, (giving) healing the sick and casting out demons. Likewise, Severus was by the name of Christ healing the sick and casting out the demons so that some men were taking shreds of his garments and hiding them in their bedrooms in order to * 688

[29] Eth adds "for ever and ever, Amen".
[30] Eth omits "in the desert".

يخبوها في مخادعهم ليتباركوا بها ويشفوا المرضى[90] بها كاللفايف * الذي كانت *A 121v
تقلع من قروح بولس ويشفى الناس بها وجماعة من الناس عادوا الى البيعة معترفين
بخطايهم وضلالتهم وطلبوا من هذا الاب المغفرة وكانت الجماعة تفرح بمجد الله اذ
ارسل اليهم طبيب يشفيهم وايقظهم[91] من الهراطقة.

120 اي عقل يقدر يصف فضايلك يا ساويرس ويكتبها واحدة واحدة بل نطلب
الى ذلك الاب ان يرسل الينا الرب بصلاته جزو من نسيم الروح القدس الفاعل فيه
وينعم علينا بذلك كما انعم ايليا على اليشع تلميذه حتى نستطيع نتكلم بيسير * مما *P 119r
فعله الله معه لا بوجه مبرقع مثلما كان موسى قدام الشعب العاصي بل بوجه مسفر
اذ كان قد اشتهر في الشام ما اريد ان اقوله وهو ان قوم سو تخلوا[92] به عند الملك
المخالف يسطيانوس الذي اقام البيعة في اضطهاد[93] بعد الهدو والسلامة * وقالوا له *A 122r
ان ساويرس بطريرك انطاكية قد نفى مقالة المجمع الخلقدوني الذي اجتمع في عهد
الملك[94] مرقيان.

121 فغضب الملك من هذا وارسل مقدما من اهل مملكته يسما روفس ومعه
ستين غلام وكان نسطوري ذو شر وكان يطلب يدرك ذلك[95] الاب القديس بمكر
فاظهر الله لساويرس هذا الامر ليس في منام لكن باعلان مثل بطرس مع الملاك فلما
دخل روفس المدينة وكلمن كان معه خرج الاب ساويرس وكلمن كان معه بسرعة من
ناحية اخرى فجعل روفس يبحث عنه ويقول ان معي كتب السلامة من الملك
فاعلموه انه قد اختفى[96] فاشتد في طلبه وكان الاب ومن[97] معه قد وصل الى
ساحل اقلاعن[98] وهو قريب من المدينة فراوا[99] العدو من بعيد اعني روفس وهو
اتى ففعل الله عجب * عظيم مثلما كان لموسى في ** شعب البحر ولايليا *A 122v **P 119v
في الاردن لان هذا الاله الواحد هو اله الكل فرفع ساويرس عينيه الى السما
وتنهد وشكر الله وللوقت راينا مركب بمعونة الله ساير مع[100] البر فلما دنا ركبنا
فيها وكان روفس قد قرب منا فلما راى ما كان فجعل يطلب معدية بقساوة

[90] A المرضا — [91] A بيقضهم — [92] A مخلوا — [93] A الاضطهاد — [94] A add. المومن — [95] A ذاك — [96] A اختفا — [97] A نحن — [98] A اقلاطان — [99] A فراينا — [100] P في

[33] A reads "and we with him".
[34] A has "Aqlāṭān".

be blessed and to heal the sick therewith, like the handkerchiefs which used to cover the sores of Paul and men were healed thereby (cf. Acts 19:12). And some of the people returned to the Church confessing their sins and their errors, and asking forgiveness from the father. And the congregation rejoiced * in the glory of God, because He had sent to them a physician to heal them and to wake[31] them up from the heresies. * 689

Denunciation of Severus in front of Justinian, Severus' flight

120 Who mind is able to describe your virtues, O Severus, and write them one by one? But let us ask that father to pray for us that the Lord may send to us a portion of the gentle wind of the Holy Spirit, acting in him (Severus), and grant it to us as Elijah had granted to his disciple Elisha (cf. 2 Kings 2:10), so that we shall be able to speak about some of God's deeds to him. Not with a veiled face, as Moses was before the perverted people (cf. 2 Cor 3:13), but with unveiled face for he was well known in Syria. What I want to say, is that evil men accused him before the impious king Justinian[32], who subjected the Church to persecution after tranquillity and peace, and they said to him: "Severus, the Patriarch of Antioch, has rejected the treaty of the council of Chalcedon which assembled during the reign of the king Marcian."

121 And the king was angry because of this, and he sent a chief of his kingdom named Rufus and with him sixty servants. He was Nestorian and an evil man. And that (man) wanted to take the holy father by guile. And God revealed this * matter to Severus and it was not in a dream but openly, as Peter with the angel (cf. Acts 12:10). And when Rufus and all who were in his company entered the city, Father Severus and all who were in his company went forth quickly from the other end. And Rufus had a search made for him, saying: "I have a message of peace from the king." So they informed him that he was in hiding. So he intensified the search. The father, and all who were in his company[33], reached the seashore of Aqlā'n[34], which is close to the city. And they saw the enemy from afar, I mean Rufus coming. And God wrought a great wonder, even as He did for Moses in dividing the sea (cf. Ex 13) and for Elijah in the Jordan (cf. 2 Kings 5:1-27), for He is One God and the God of all. Severus lifted up his eyes to heaven, and sighed, and thanked God. Immediately we saw, by the help of God, a boat sailing parallel to the shore. And when it came near us, we embarked, and Rufus was drawing closer to us, and when he saw what took place, he asked for a ferry with wickedness of heart and pride, until they brought one for him. So he * 690

[31] Eth reads "freed", perhaps a confusion between the two Arabic verbs انقذهم and ايقظهم.

[32] Eth reads wrongly "Anastasius".

قلب وتعاظم حتى اتوه بها وجعل يضطهدنا حتى وصل معنا الى البر واحاطوا بنا بثبات[1] واستدعى[2] الاب البطريرك كالمستقدر عليه وقال له يا تلميذ الرب المجاهد على اسمه تنجيك الان امانتك من يدي وجعلوا يتهزوا به بقساوة ويحرك راسه بتعاظم.

122 فقال ساويرس ان كنت انا تلميذ المسيح فتخرج نار من عند المسيح تاكلك وتاكل من معك فعند ذلك اتى ريح شديد عاصف وصار نار محرقة من عند * الله واحاط بهم واحرقهم حتى لم يبق منهم غير اربعة[3] نفر هربوا اليه وصاحوا يا رجل الله نجينا فنحن من بني الارتدكسية وبمعونة الله وطيبته خلصنا. * A 123r

123 فلما كان ما رايناه لحقنا خوف عظيم ونهضنا من ذلك الموضع الى دير القديس تماس القس واقمنا عنده اياما[4] يسيرة وعرفناه بالعجايب * التي فعلها الله مع عبده ساويروس فمجدوا الله وشكروه واما الاربعة الذي تخلصوا من النار فانهم صاروا معنا فانهم لما شاهدوا فضايل الاخوة الرهبان صاروا معهم رهباناً[5] ومكثوا عندهم وصاروا عالمين جداً لان الاخوة الذين كانوا هناك مثل الملايكة في شكلهم ونسكهم وفضيلتهم. * P 120r

124 ثم ان الخبر وصل الى الملك بما فعله الاب ساويرس فسكت عن طلبه ولما بلغ الخبر للبطريرك * ساويرس بان الملك قد تغافل[6] عنه قام ورجع الى انطاكية وكانت معونة الله معه وقوته وكان يكتب رسايل روحانية وينفذها الى الارتدكسيين في جميع الاماكن[7] ليثبتهم على الامانة ويبين لهم قوانين ممتلية ادب ونطق روحاني بتاييد الروح القدس قيل عن موسى النبي انه تعلم جميع حكمة المصريين وكان حسناً نبيلاً وانه اظهر عجايب الله وساويرس ايضا قد تعلم حكمة افلاطون وفيثاغورس في اتناس وبعد هذا انتقل عقله وهمته الى طلب معرفة الاسرار السماية وحفظ الناموس الارتدكسيين واظهر عجايب الله في كنايسه لان حكمة الروح القدس ونعمته كانت فيه *. * A 123v * P 120v

125 من يستكمل ذكر فضايله ونقا جسده وطهارة افكاره وعلو عقله وينبوع حكمة روح القدس الساكن فيه موسى بسط يديه فقتل * عماليق[8] وساويرس بسط * A 124r

[1] بثباة A — [2] استدعا P — [3] اربعت A — [4] ايامنا P — [5] رهبان A — [6] تاغفل P — [7] الامكن A — [8] ابى A ابيمالك P مالك

pursued us until we both came to shore. And they surrounded us firmly, and he called the Father the Patriarch, as if he had authority over him, and said to him: "O disciple of the Lord, fighting for * His name, let your faith save you now, from my hands." And they mocked him in wickedness, shaking his head with arrogance. * 691

122 Severus said: "If I am the disciple of Christ, then let fire come down from Christ and consume you, and consume them who are in your company." And straightway there came a mighty tempestuous wind, and a consuming fire from God surrounded them and burned them. None of them were saved except four who escaped and fled to him, (Severus) and cried out saying: "O man of God, save us, for we are among the children of the orthodoxy, and by the help of God and his kindness[35] we were saved."

123 And great fear possessed us because of what we had seen. And we left that place to the monastery of the holy Thomas the Priest, and we lodged with him for a few days, and we informed him about the wonders, which God had done for His servant Severus, and they[36] glorified God and thanked him. But the four who were saved from the fire and joined us, when they saw the virtues of the brethren monks, they joined with them and became monks, and dwelt with them, and they became highly learned people for the brethren there were like the angels in their appearance and their asceticism and their virtues.

Severus returns to Antioch and writes letters
to the Orthodox adherents everywhere

124 And what Father Severus had done was reported to the king, * who left off seeking him. And when a word came to the Patriarch Severus that the king had left off seeking him, he rose up and returned to Antioch. And the help of God and His might were with him, and he used to write spiritual letters and send them to the orthodox in all places, to strengthen them in the faith, and he made clear to them canons full of eloquence and spiritual logic, by the support of the Holy Spirit. It was said that Moses the Prophet was instructed in all the wisdom of the Egyptians (cf. Acts 7:22), and he was fair and noble and showed the wonders of God. And Severus likewise learned the wisdom of Plato and Pythagoras in Athens. And after this he moved his mind and zeal towards the knowledge of the heavenly mysteries and the keeping of the law of the Orthodox, and he revealed the wonders of God in His churches, for the wisdom of the Holy Spirit and His grace were in him. * 692

125 Who is able to complete his mention of his virtues and the purity of his flesh and his splendid ideas and the exaltation of his mind, and the spring of the wisdom of the Holy Spirit dwelling in him? Moses stretched forth his

[35] Eth reads "prayers".
[36] Eth reads "he".

يديه واهلك الهراطقة موسى طلع على طور سينا واخذ الناموس وساويرس طلع الجبل الروحاني واخذ كلام الانجيل وثبته في صدر الارتدكسيين وقد اظهرت[9] لكم مشافهة ما فعله الله معه.

126 فلنعود من الان الى تمام الخبر ونذكر يسير من عجايبه ليس انني اقدر اذكر جميعها لانني عاجز بل هو الذي ينعم عليّ ويرشدني[10] ويرشد عقلي بروحانية وصلاته كمثل الرعاة الذين يهدون العجول الى ضروع امهاتهم ليرضعوا امهاتهم وعند ذلك نحن وقد رايتها وايضا النمل ضعيف بطبيعته جداً وهو يملا مخازنه من قوته ويجمع منه يسير بقدر قوته فيزداد بذلك التدبير قوة[11] هكذا[12] انا ايضاً اتشبه بتلك واثبت افكاري واعمل في الوزنة التي دفعت لي يسير[13] حتى اربح مثلها.

127 وذلك المجمع الخلقدوني العظيم كان اهله[14] نحو مماية وكانوا * مثل ** الخيل المعدة لحروب لكنهم الان قد طردوا باقوال الاب ساويرس وصاروا كالعنكبوت[15] ʾاعني جماعة الاساقفة بخلقدون[16] فلم يخاف هذا الاب من الملك الجديد ولا من مقدمي مملكته التابعين لهواه بل كان يقاومهم بقوة كلامه وبثبوته لهم مثل الصخرة وكان الموت[17] عنده لاجل المسيح افضل من الحياة وكان صابر على ما يناله من القلق والاضطهاد والجوع والعطش وركوب البحر مرار كثيرة والتجارب من اخوته الاساقفة المرايين الكذبة ومن الملك المخالف لانهم كلهم تركوا الطريق المستقيمة وعادوا الى الضلالة وكانت مقاومته مع الملك يوسطيانوس الذي هو هيرودس الثاني هذا الذي هدم البيع بتجديفه لكنه ما استطاع لمقاومته في الامانة شبه جهاد القديس بولس الرسول وكان ينمو كل يوم بكثرة الكتب وكانوا * الهراطقة يهربوا كل يوم من سماع ذكر اسمه من ينظر اليه من الاساقفة واصحاب الرتب العالية ولا يخاف منه بطرس وبولس نظروا الاسرار السمايية هكذا[18] نظر ساويرس.

* P 121ʳ
* A 124ᵛ
* A 125ʳ

128 ليس يتعب لساني اذا ذكرت[19] مواهب الله الذي انعم بها علينا وكثرة جهاد[20] وقصص * ساويرس وامانته اعدت له كرسي في السما وانت يا ساويرس الذي اضيت[21] مصباح كرامتك انت يا ساويرس الذي نظره الشيطان والانسان

* P 121ᵛ

[9] A اظهرة — [10] A om. — [11] P قوت — [12] P هكذى — [13] A add. يسير — [14] P امل — [15] A كالعنكبوة —
[16] P om. ʾ — [17] A الموة — [18] P هكذى — [19] A ذكرة — [20] A جهاده — [21] A اضى

hands and slew Amalek (cf. Ex 17:11)[37] and Severus stretched forth his hands and destroyed the heretics. Moses ascended Mount Sinai and received * the Law (cf. Ex 19:3) and Severus ascended the spiritual mountain and received the words of the Gospel, and established them in the breasts of the Orthodox people. I have shown to you verbally what God did for him. * 693

126 And now let us go to the conclusion of the story and let us relate some of his wonders. For I am unable to relate them all, for I am feeble minded, but he will grant me and guide me my mind by his spirituality and by his prayers like the shepherds who guide the calves to suck the udders of their mothers and we are doing the same. Again the ants are exceedingly weak by nature[38] nevertheless they fill their stores with food, and collect enough quantity according to their need and hence increase their power by their economy. And I also shall likewise be like those and I shall demonstrate my thoughts. by employing the talent, which has been given me until I gain another like it.

127 And that great council of Chalcedon, its members were around one hundred and they were like horses ready for waging wars, but now they were cast out by the words of Father Severus; and they became like spiders, i.e. the bishops of Chalcedon[39]. And this father did not fear the new king nor the officers of his * kingdom who followed his will, but he resisted them by the strength of his words and his firmness like a rock, and to him dying for Christ was better than life. He was patient in everything that befell him whether it was terror, persecution, hunger, thirst, many times travelling by sea, and trials from his brethren the bishops, the hypocrites telling lies and from the opponent king, for all of them abandoned the straight way and turned astray. His opposition was against Justinian the king, who is the second Herod. He destroyed the churches by his blasphemies, but he was unable to oppose his faith, in likeness of the struggle of the holy apostle Paul. And he increased daily by the multiplicity of his writings, and the heretics always fled up at hearing his name mentioned. Who looked upon him from the bishops and the high-ranking officials and did not fear him? Peter[40] and Paul (cf. 2 Cor 12:2-3) beheld the heavenly mysteries; likewise Severus did. * 694

Praise of the virtues of Severus, his opposition to Justinian

128 My tongue will not be weary when I recount the gifts of God, which He has granted us: the struggles and the stories of Severus. And his faithfulness had prepared for him a throne in heaven. And it is you, O Severus, who lit the lamp of your honour, it is you, O Severus, whom Satan and the earthly man have seen as a heavenly being. O Severus,you are the spiritual bird that

37 The Arabic reads Abimalek. Eth has "Amalek".
38 Eth reads "he whose nature is exceedingly weak".
39 P omits "i.e. the bishops of Chalcedon".
40 Probably allusion to an apocryphal text such as the *Apocalypse of Peter*.

الارضي سمايي انت يا ساويرس الطير الروحاني الذي انقلب من فخ الهراطقة انت يا ساويرس سلم الطغمات[22] الرسولية التي تغلب انت يا ساويرس جعلت طيب الارتدكسيين يفوح في جميع المسكونة انت يا ساويرس فرح جميع الابا الذين كانوا قبلك لانك تدفع كلامهم فيهم في كل يوم يتكللون وبكلامهم غلبت العدو واسست البيعة وانت يا ساويرس النحلة[23] * الروحانية التي اقتنت لها جميع الزهر الروحاني حتى ملت الاهرا منه وجعلته حلوا في جميع الانفس وهكذا[24] اقوالك الروحانية حلوة في الانفس انت قابل الالام عن شعب الارتدكسيين انت الراعي الذي يبذل نفسه عن[25] خرافه وضبطت[26] القطيع حتى اتيت به الى مينا السلامة انت يا ساويرس اب المومنين الذي جاهد في مرضاة الله وكملت السعي وحفظت الامانة فمن الان اكليل البر مستعد لك هذا الذي كسبته بتعبك انت الكرمة * التي غرسها الله الكلمة حتى قطف منها عنقود الارتدكسيين وشربنا من خمرها الروحاني انت الحبة الخردل التي نمت حتى استظل تحت اغصانها المومنين اعني قوانينك التي[27] تركتها في البيعة واستظللنا نحن بها في البيعة انت شجرة الورد الجديد الذي فاحت رايحته للعالم والان علمنا * نحن ايضا امانة اغريغوريوس الثاولوغس ويوحنا الانجيلي الطاهر ذكرك حلو في حنجرتي اكثر من الشهد كما قال داوود المغبوط.

A 125v *P 122r* *A 126r*

129 اعلموا ايها الاحبا لو صار جسدي كله السن وارتفع عقلي الى السما لم اقدر اصف كرامته وذلك انه لما كان بعد مقاومته للملك يسطيانوس المقاوم هذا ايضا ارسل الملك في طلبه اعني القديس ساويرس امير اسمه المخالف ابرامنديانوس ومايتين غلام لياتوا به اليه فيقتله وكان ابرامنديانوس ايضاً نسطوري وكان حنقاً جداً على ساويرس لاجل انه كان يشتم اهل مقالته وكان يشتهي ان يعاقب ساويرس قبل ان يسيره.

130 فلما دخل مدينة انطاكية طلب ساويرس * رييس الاساقفة وجده قايم في القداس لانه كان يوم تذكار * المغبوط ادرسيس بنت ادرانيس الذي كان للملك[28] اغناطيوس استشهد في ايامه فلما وصل ابرامنديوس ومن معه الى البيعة احاطوا بها

A 126v *P 122v*

[22] A الطغماة — [23] P النخلة — [24] P هكذى — [25] P sec. m. — [26] A ضبطة — [27] P الذي — [28] A om.

[44] This saint is very famous in the works of Severus, cf. *Homiliae Cathedrales* 5, *PO* 175 (38.2), 100, *PO* 108 (22.2), and 114, *PO* 127 (26.3); *Hymns* 161-162, *PO* 35 (7.5), p. 621-623. She is mentioned in the *Synaxarium* on the 18 Hātūr = 14 November (Julian calendar).

escaped from the snare of the heretics (cf. Ps 124[123]:7). * O Severus, you are the ladder of the victorious host of the apostles. O Severus, you did make the fragrance of the orthodox perfume spread over all the world. O Severus, you are the joy of all the fathers who were before you, for you did contend for the words of those who are daily crowned; with their words you conquered the adversary, and established the Church. O Severus, you are the spiritual bee[41], that gathers for herself from all the spiritual flowers, until she filled the storehouses therewith, and did make it sweet to every soul; so also your spiritual words are sweet to the souls. You have endured the sufferings for the Orthodox people, you are the shepherd who lays down his life for his sheep (cf. Jn 10:11), and you did guard the flock until you did bring it to the harbour of peace. O Severus, you are the father of the believers, who did contend for God's satisfaction, and you have finished the course and have kept the faith, from henceforth the crown of righteousness (cf. 2 Tim 4:8) is prepared for you, which you have gained by your sufferings. You are the vineyard, which God the Word had planted then He picked up from it the grape of the Orthodox people, and we have drunk of its spiritual wine. You are the mustard seed, which has grown to an extent * that the believers found shelter underneath its branches (cf. Mt 13:31//), I mean your canons which you left to the Church, and we found shelter underneath, even in the Church. You are the new rose tree, whose fragrance has scented the world. And now we too are acquainted with the faith of Gregory the Theologian and the pure John the Evangelist. Your commemoration is sweeter than honey to my palate, as says the blessed David (cf. Ps 19[18]:10; 119[118]:103).

* 695 * 696

129 Know, O my beloved, that if all my body were tongues, and my mind flew to the high heaven, I would not be able to describe his honours. And it happened after his opposition to the opponent king Justinian, that the king sent again seeking him, I mean the holy Severus, a prince whose name was Abrāmndyānūs[42] the opponent, with hundred guards, that they might bring him (sc. Severus) to him (sc. Justinian) in order to be executed. Abrāmnbedyānūs was also a Nestorian. He was exceedingly angry with Severus because he rebuked the people of his faith, and his desire was to punish Severus even before arresting him.

130 When he entered the city of Antioch, he sought Severus, the archbishop, and he found him celebrating[43] the liturgy, for it was the day of the commemoration of the blessed Drosis[44] the daughter of Trajan (Adrānīs), the * king, in whose reign Ignatius suffered martyrdom. And when Abrāmndyūs (sic) and his company came to the church, they surrounded it on every side.

* 697

[41] P reads wrongly نخلة, "palm tree"; A and Eth have نحلة, "bee".

[42] Eth has "Abrediminos", "Abremidyanos" and "Abramidyanos". Infra we find "Abrāmndyūs" and "Abramndyūs".

[43] Lit. "standing at".

من كل جانب وتقدم الى اعوانه بان لا يوذوا احداً من الشعب الا ساويرس رييس الاساقفة ياخذوه ويخرجوه ليلا يكون فتنة وكان معه جماعة من اهل المدينة هراطقة يعرفوا ساويرس لان ابرمنديوس لم يكن يعرفه وكانوا جماعة الشعب الارتدكسي مجتمعين عند رييس الاساقفة في البيعة فلما تم القداس وكملوا السراير المقدسة وقرب جميع الشعب فاعلموه بقدوم ابرامنديوس واحاطته بالبيعة فلم يقلق ساويرس اب المومنين بل كان مستعد بفرح لقبول ما يناله فقال الكهنة الرووسا الشعب الصواب ان يهرب الاب البطريرك من البيعة وعند قولهم هذا * هجم الاعوان *A 127r والهراطقة الذين معهم يطلبوا ان ياخذوه بغتة ويخرجوا من المدينة ليلا يكون سيف[29] بين الهراطقة والارتدكسيين المستعدين للجهاد عن الاب الجليل رييس الاساقفة فلما دخلوا البيعة لم[30] يجدوه فصاروا كلهم شاخصين متعجبين وكان * بعضهم ينظروه[31] *P 123r ولا يستطيعوا[32] مسكه والذي[33] جرى في ذلك الوقت من الاعجوبة ما اعرف حقيقته لكن الله تعالى هو الذي يعرفه واقول ان روح اختطفه مثل ايلياس او ستراً كان عليه من الله الا انه خرج من وسط الاعوان وجماعة الشعب ولم احداً منهم يعرفه بالجملة كما كان الرب يجوز في وسط اليهود ولايروه لما ارادوا ان يرجموه بالحجارة وكان يختفي ويجتاز في وسطهم وهو يخلص اخرين مترجيين له وكذلك يفعل بكل من[34] يجاهد على اسمه فالاعوان الذين ارادوا ان ياخذوا ساويرس هم * عنده مثل *A 127v اليهود.

131 وهذه الفضيلة التي فعلها الله مع ساويرس مثل الفضيلة التي فعلها مع اليشع النبي لما ارسل اليه ملك الشام عبيداً له لياخذوه ويفعلوا به شراً فلما وصلوا عبيد الملك الى الموضع الذي فيه النبي وارادوا اخذه دعا عليهم فعميوا وخرج اليهم وقال لهم لمن تطلبوا فقالوا نطلب رجل الله فقال لهم امضي بكم لتروه واخذهم ومضى بهم الى الشام ثم طلب الى الله فانفتحت اعينهم فلما ابصروه مضى وخلاهم وسط خيم اعداهم * هكذا[35] فعل الله مع ساويرس اعمى ابرامنديوس *P 123v وكلمن كان معه حتى خلص عبده المجاهد على اسمه.

[29] A شقاق — [30] P فلم — [31] A ينظره — [32] A لايستطيع — [33] P فالذي — [34] A بكلمن — [35] P هكذى

[48] Eth has also "Syria". Samaria is meant

And he charged his assistants to harm none of the congregation, but to seize only Severus the archbishop and to lead him outside to avoid any tumult. And in his company, there was a group of heretics, from the inhabitants of the city, who knew Severus, for Abramndyūs (sic) did not know him (by face). The whole orthodox people were gathered with the archbishop in the church. And when the liturgy ended and they completed the holy mysteries, by giving communion[45] to the whole congregation, they informed him of the arrival of Abrāmndyūs and that he was surrounding the church. But Severus the father of believers was not disturbed; but he was with joy ready to accept whatever befell him. But the priests and the leaders of the congregation said: "It is appropriate for the Father Patriarch to flee from the church." And after they said this, the soldiers[46] and the heretics who were accompanying them, forced (their way), aiming to capture him by surprise and to withdraw from the city, to avoid the bloodshed[47] that would ensue between the heretics and the Orthodox people who were prepared to fight for the reverend Father the archbishop. After entering the church, they could not find him, * and they were staring and wondering. And a few of them look at him without being able to arrest him. And I am not able to know what wonders happened on that day, but God Most High knows. And I say that either the Spirit snatched him away, like Elijah (cf. 1 Kings 18:12), or he had been covered by God; for he left from the midst of the soldiers and the whole congregation and without anybody being able to recognise him; even as the Lord passed through the midst of the Jews, when they wanted to stone Him and they did not recognise Him (cf. Lk 4:30). He use to hide himself and passed through the midst, saving others who trust in Him, and so He will do for every one that contends for His name. But the soldiers who wished to take Severus were even as the Jews to Him.

*698

131 And God had given grace to Severus, which is equal to that given to Elisha the Prophet when the king of Syria sent to him his servants to seize him and to do him evil. And when the servants of the king came to the place where the prophet was and attempted to seize him, then he cursed them and they became blind. And he went forth to them and said to them: "Whom do you seek?" And they said to him: "We seek the man of God." And he said to them: "Follow me and I will lead you to see him." And he took them and led * them to Syria[48]. And then he asked from God and their eyes were opened; and when they beheld him, he departed and left them in the midst of their enemies' camp (cf. 2 Kings 6:14-23). And likewise God did for Severus. He blinded Abrāmndyūs and all his companions to save his servant struggling for His name's sake.

*699

45 In Christian Arabic, the verb قرب means "give communion".
46 Lit. "the helpers".
47 Lit. "sward".

132 واما ابرامنديوس فانه جعل يبحث[36] على ساويرس فاعلمه بعض المخالفين انه في[37] قلاية[38] اثناسيوس الارخن وهذا ⌝ايضاً اثناسيوس[39] قد نال تعب كثير على * الامانة الارتدكسية مثل الاب الكبير اثناسيوس الرسولي لانه ايضاً اختطفته سحابة الى مدينة الملك ووبخ الملك يسطيانوس هذا الذي ضل[40] عن الامانة المستقيمة وهو ايضاً الذي كان ارضى قلب تاوضوسيوس[41] الملك وحرضه حتى امر بالمجمع الثاني في افسس حتى نفوا نسطور المخالف وقطعه بعزيمة السبع الحكيم كيرلس.

* A 128r

133 فلما مضى ابرمنديوس الى تلك القلاية وسال عن ساويرس اصابه بتدبير من الله قد خرج بتواضعه يملا جرة ما كما جرت عادة الاخوة الرهبان فلما سمع ساويرس ان ابرمنديوس انه قد اتى الى هناك يطلبه ترك الجرة ومضى فاختفا في الجبل فلما ابطا علم ابرمنديوس انه قد هرب من بين يديه الى الجبل واختفى[42] ⌝فيه فطلع اليه هو ومن معه وفتش جميع الجبل[43] فلم يرى احداً الا شجرة وكان هذا من * تدبير الله[44] وستره انه جعلهم ينظروه كانه شجرة امامهم[45] حتى يخلص من ايديهم * فلما راى ابرمنديوس انه لم يجده عاد الى القسطنطينية واعلم الملك بجميع ما كان.

* P 124r

* A 128v

134 واما[46] الاب ساويرس فانه خرج من هناك في خفية الى عسقلان ونحن معه ومضينا الى الدير الذي بناه الاب بطرس نواريس وهذا بطرس القديس الذي ذكرناه الان هو الذي كان قد استحق ان ينظر السراير كما راها بطرس رييس[47] التلاميذ لانه اشتهى ان ينظر سر الثالوث المقدس فابصر ثلثة شموس متساوية في العظمة والضيا ونور واحد يشرق يظهر منهم هذا هو وحدانية اللاهوت[48] والنور الخارج منهم يشبه ابن الانسان هذا السر الذي راه هذا الاب بطرس وسمع صوت[49] عظيم ممتلي مجد

[36] A يبحة — [37] P in marg. — [38] A قلايت — [39] A ⌝اثناسيوسس ايضاً — [40] P om. — [41] P باوطاسيوس — [42] P اختفا — [43] A in marg. ⌝ — [44] P in marg. — [45] A in marg. — [46] P فاما — [47] P راس — [48] A الاهوة — [49] A صوة

---

[51] Lit. "saw how he had not found."

[52] I.e. Peter the Iberian (Nabarnugios). For the miracle during the eucharist, cf. the Syriac biography published by Richard RAABE, *Petrus der Iberer*, Leipzig 1895, p. 57. This miracle is also mentioned in the Coptic Synaxarium, on the 1 Kīhak (=27 November, Julian calendar). Cf. I. FORGET, *Synaxarium Alexandrinum*, CSCO 47-48-49, Louvain 1963, p 131.

[53] Eth reads "Sabbath".

132 And Abrāmndyūs continued his search for Severus. Some of the opponents informed him that he (Severus) was in the cell of Athanasius the Notable. And this Athanasius had suffered much trouble for the orthodox faith, like the great Father Athanasius the apostolic. For, he too, was taken into a cloud[49] to the city of the king, and he rebuked king Justinian, who deviated from the straight faith. And it is he also, who pleased the heart of the king Theodosius[50] and encouraged him until he commanded the second council of Ephesus (to be assembled), and they banished Nestorius the opponent, and cut him off, at the command of the wise lion, Cyril.

133 And when Abramndyūs came to that cell, he inquired (from a monk) the whereabouts of Severus. By the economy of God, it happened, that he was (Severus) who had gone * out in his humility to fill a jar of water, as was the custom of the brethren the monks. And when Severus heard that Abramndyūs came looking for him, he left the jar and went hiding himself in the mountain. And when he tarried, Abramndyūs knew that he had escaped from his hands and he was hiding in the mountain, so he went up there with his companions, and they searched the entire mountain. And there was nothing insight except a tree. And this was by the economy (of God) and His protection, for he led them to see in front of them (Severus) in the form of a tree and thus he was saved from their hands. And when Abramndyūs failed to seize[51] him, he returned to Constantinople and informed the king of all what had happened.

* 700

Severus in the laura of Askalon

134 But Father Severus left that place and moved secretly to Askalon, and we were in his company and we came to the monastery built by Father Peter Nawārīs[52]. This holy Peter, we have just mentioned, was worthy to see the mysteries, which were seen by Peter the head of the apostles. For he desired to see the mystery of the Holy Trinity, and he saw three suns, equal in size and splendour, and a single light shone from them, this is the unity of the divinity, and the light that proceeded from them was like the Son of Man. This mystery was seen by Father Peter. And he heard * from the Father a great voice, full of Glory, like that heard by Peter the Apostle and the sons of Zebedee upon the mountain (cf. Mt 17:5//). This was on Sunday[53]; at the

* 701

[49] This theme is very common in the lives of Saints in the Coptic tradition; one of the most known examples is the *Life of Shenute* §18.

[50] A and Eth read "Theodosius"; P has "Bāwṭāsyūs". There is a great confusion in this paragraph. It seems that the name of Justinian is not in his place. It is known that Theodosius died in 450 AD and our author narrates the events of 518 AD after the death of Anastasius; the council of Ephesus took place in 431 AD. This means that the cell of Athanasius was over 100 years old; but how did he rebuke Justinian?

من الاب مثل الذي سمعه بطرس الرسول وابني زبدى على الجبل هذا كان يوم
الاحد عند تمام السراير وفراغ القداس غطت سحابة المذبح ˹وراى الدسقس صبي
حسن المنظر على المذبح[50] وذراع ممدود[51] * على المذبح يشير باصبعه الى الصبي *A 129r
وصوت[52] يقول هذا ابني الحبيب انا فيه فلما اقسم الخبز ورشمه وقسمه * فنبع من *P 124v
وسطه ينبوع دم وابتل منه المذبح وجميع انيته ولما رشم في الكاس انصبغ اصابعه[53]
بالدم الذي فيه وكان هذا نبعة[54] والدة الاله[55] الكلمة المتجسد في يوم تذكارها
الجليل وما يتسع الى[56] التطويل في ذكر عجايب هذا القديس بطرس.

135 بل اعود الى تكميل ما بديت به من خبر الاب ساويرس فخرج جميع
الاخوة وبعد هذا اظهر ملاك الله للاب ساويرس وقال له قم وامض الى مدينة
القسطنطينية وقاوم الملك على الامانة الارتدكسية فانه يريد يملا المسكونة من ضلالته
ثم غاب عنه الملاك عند ذلك نهضنا وخرجنا من عند الاخوة طالبين القسطنطينية
فودعونا بحزن قايلين الله يكون معكم ويثبت الامانة الارتدكسية *. *A 129v

136 فلما وصلنا بمعونة الله الى البحر وجدنا مركب طالب الى بعض نواحي
الروم كانه معد لنا من عند الله سبحانه فركبنا فيه ومعنا قوة روح القدس فلما وصلنا
المدينة دخلنا الى منزل المغبوطة قبرونيه التي كانت من بيت المملكة فلما كان بعد
يومين اذ هو يهتم ببيعة الله ونفي مقالة نسطور ولاوون[57] اعني الاب ساويرس * ظهر *P 125r
فاعلم الملك فطلب الملك الاجتماع به فعلم[58] ساويرس انه مرسل من الله ليقاوم الملك
فدخل اليه بلا خوف وتقوى[59] بالله فلما راى الملك ساويرس وانبساطه ومحبة الله
ووقوفه بين يديه بلا خوف تعجب منه وقال له انت ساويرس الذي اخربت البيع
فقال ليس ساويرس[60] الذي خرب[61] الكنايس بل انت لما تركت امانة الابا
الارتدكسيين والمستقيمة واقلقت المدينة اين امانة قسطنطين الملك الذي جعلها لنا
ناموس * وجماعة[62] الروم وكل حرم فيها ان لا يكون امانة غيرها اين امانة[63] زينون *A 130r
الملك صاحب الثنا[64] الطيب ورسايله المملوة حلاوة اين امانة نسطاسيوس[65] الملك

[50] A om. ˹ — [51] P ممدودة — [52] A صوة — [53] A اصبعه — [54] A تنبعه — [55] A الله — [56] A لى — [57] لاون — [58] A وعلم — [59] P تقوا — [60] A انا — [61] A اخربت — [62] A الجماعة — [63] A امانت — [64] P النبا — [65] AP يسطاسيوس

[55] Eth reads "Fironia".
[56] Lit. "entered to".

time of the completion of the mysteries and the end of the mass, a cloud came upon the altar and he saw in place of the paten a babe of a fair appearance upon the altar[54], and an arm outstretched above the altar with a finger pointing to the babe and there was a voice saying: "This is my Beloved Son in whom I dwell." And when he divided the bread, he consecrated and broke it up, there sprang forth from its centre a spring of blood that overflowed on the altar and all its vessels. And when he blessed the cup, his fingers were stained with the blood that was in it. This spring was the Mother of God the incarnated Word, on the day of her solemn commemoration. And there is not enough (time) to prolong the narration of the wonders of this saint Peter.

135 I will go back to continue the story of Father Severus which I have begun. All the brethren left and afterwards the angel of God appeared to Father Severus and said to him: * "Arise and go to the city of Constantinople and strive to gain the king to the orthodox faith, for he intends to fill the world with his heresy." And the angel disappeared from his sight. Then we rose up and left the brethren seeking Constantinople. They farewelled us with sadness, saying: "God be with you, to establish the Orthodox faith." * 702

Severus in Constantinople preaching Orthodoxy

136 And when, by the help of God, we reached the seashore, we found a ship sailing towards a certain region of the Romans, as though it was prepared for us by the Lord – let Him be praised – so we embarked and the might of the Holy Spirit was with us. And when we came to the city, we entered into the house of the blessed Qbrūnyah[55], who was a member of the royal family. And two days later, the father's arrival was known, I mean Father Severus, who was caring for the Church of God and anathematising the sayings of Nestorius and Leo. The king was informed and he asked to meet him. And then Severus realised that he was sent by God to strive with the king, and he presented[56] himself to him without fear, encouraged by the might of God. And when the king looked at Severus and his delightful (features by) the love of God, and how he stood between his hands without fear, he wondered and said to him: "Are you Severus who destroyed the churches?" And he said: "It is not Severus who destroyed the churches, but you who abandoned the straight faith of the Orthodox fathers, and * disturbed the city. Where is the faith of king Constantine, which he made law for us and for the all the Romans? All anathemas are due to everyone who might come up with another faith. Where is the faith of king Zeno, of excellent memory, and his letters full of sweetness? Where is the faith of * 703

54 A omits "and he saw in place of the paten a babe of a fair appearance upon the altar" (homoeoteleuton).

المومن الذي كان قبلك لماذا تركت[66] ايها الملك امانة هولا[67] وقبلت تجديف مجمع خلقدونية[68] وكفر نسطور ولاوون[69] المنافق واقلقة المسكونة[70].

137 فقال الملك هذه[71] عادة ديسقورس والاسكندرس الذين نفاهم الملك المومن مرقيان قال ساويرس ليس مرقيان مومن لان ديقلاديانوس لم يقلق البيعة مثله قال له الملك دع عنك هذا[72] التعاظم ووافق[73] المجمع العظيم لتخلص ولا تكون * مدمن في طقس ديسقورس ليلا تموت منفياً مثله قال ساويرس اترى ديسقورس * ردي اذا لم يدخل في موامرة المنافقين ولم يجلس في مجالس المستهزيين قال له الملك انت تعني بهذا مجمع الاساقفة انهم انجاس والله يتمجد في الكثير قال ساويرس ان الله امر ان لايكون لنا شرور كثيرة اذ يقول يكفي اليوم شره فاي شر اعظم من هذا اكثر من جماعة خلقدون الذين فتحوا افواههم وجدفوا على الله بظلمهم هولا[74] الذين افواههم مملوة لعنة ومرارة وسم الافاعي في السنتهم وظنوا انهم يضطهدوا الله الكلمة الذي صار جسداً وقبل الالام كما في الانجيل وانكروا الله قال له الملك حسبك جسارتك قدامي ولست اصبر عليك وانت تشتم الابا الذين وضعوا الامانة المستقيمة.

* P 125v
* A 130v

138 قال ساويرس اي امانة يعني امانة نيقية او افسس قال له الملك لا ولكن امانة * المجمع العظيم الخلقدوني الذي نفى ديسقورس الكثير الكلام الغير طايع للملوك وانت ايضا يا ساويرس مثله فدع[75] عنك خلفك ولاتتبع ذاك الذي هو وحده مخالف جماعة الاساقفة الكثيرة * قال ساويرس قد كان جماعة العالم الماضي في ايام نوح كثيرة جداً ولم يمجد فيهم الا نوح وحده والباقي غرقوا الا ذلك النقي نجاه الله من غضبه فانقذه[76] من الطوفان هو بنيه ونسايهم فقط واظهره يبشر بالامانة التي في فم الارتدكسيين الى هذا اليوم الذي اسس معه عهد عندما رفع اليه البخور وقال له اني لا اعود اهلك العالم بما الطوفان وذلك ديسقورس ايضا هو وحده نفي على الامانة المستقيمة وذكره بها الى اليوم ومنه كانت ذرية الارتدكسيين الذين هم بنيه الثابتين فيها الذي جاهد عنهم ان كان لما قبل ابن الله الالام عنا بجسده *

* A 131r
* P 126r
* A 131v

[66] A تركة — [67] A هولاى — [68] A خلقدون — [69] A لاون — [70] A المسكنة — [71] A هذا — [72] P هذه — [73] A ووفق — [74] A هولاى — [75] P تدع — [76] A وانقذه

[60] The Arabic text makes here a difference between the Councils of Nicaea and Ephesus, which are legitimate and the "group" of Chalcedon.

Anastasius, the faithful king who is your predecessor? Why have you, O king, abandoned the faith of those and embraced the blasphemy of the council of Chalcedon and the apostasy of Nestorius and Leo the impious, and disturbed the world?"

137 And the king said: "This is typical of Dioscorus and Alexander whom king Marcian the believer had banished." And Severus said: "But Marcian is not a believer, for not even Diocletian troubled the Church as he did." The king said to him: "Leave off this arrogance, and conform with the great council that you may be saved and do not be a fanatic[57] of Dioscorus' rite, lest you die in exile like him." Severus said: "Is Dioscorus evil because he did not enter in the counsel of the hypocrites nor did he sit in the seat of the scorners (cf. Ps 1:1)?" The king said to him: "You mean that the council of the bishops was a wicked one, and God is glorified in the numbers."[58] * (* 704) Severus said: "But the Lord has commanded us not to have much evil, saying: 'enough is the evil of the day' (Mt 6:34). Is there an evil greater than that of this group of Chalcedon, who opened their mouths and blasphemed against God, in their falsehood? Those whose mouths are full of cursing and bitterness, and the vipers' poison was in their tongues, they thought to persecute God the Word who became flesh and endured the sufferings, even as it is (mentioned) in the Gospel, and they denied God." The king said to him: "Enough of your audacity before me. I will not tolerate your insults to the fathers who established the faithful creed."

138 Severus said to him: "What creed are you referring to? Is it the creed of Nicaea or Ephesus?" The king said to him: "Not so, but the creed of the great council of Chalcedon, which banished Dioscorus, the loquacious and disobedient to the kings. And you, Severus, are also like him. Leave off the heresy, and do not follow him who was the only one opposed to the group of the numerous bishops." Severus said to him: "In the days of Noah, the world was exceedingly well-peopled, none of them was praised save Noah alone (cf. Gen 7-8). And the rest were drowned, except that upright man, who escaped God's wrath and was saved * (* 705) from the deluge, with his children and their wives. God sent him to proclaim the faith, which is in the mouth of the orthodox people to this day, and established with him a covenant when he offered Him incense. And He said to him 'I will not again destroy the world with the flood' (cf. Gen 9:11). Again Dioscorus alone was banished[59] for the true faith, and he is remembered because of it to this day. His offspring are the Orthodox people, who are his children, steadfast in that faith and that was his struggle for them. The group[60] of the bishops of Chalcedon rejected the

[57] Lit. "addicted to the rank".
[58] Meaning uncertain, perhaps allusion to Mt 18:20.
[59] Eth reads "remained", confusion between the two verbs نفى "banish" and بقى "remain".

انكرته جماعة الاساقفة الخلقدونية فالله يهلكهم بنار الطوفان الاتي عليهم وعلى جميع الذين لا يامنوا بالام الاله الكلمة المتجسدة.

139 قال الملك قد قيل لنا عنك قبل مجييك الى هاهنا ان روح كثرة الكلام ساكنة فيك فدع الان هذا واسمع من سلطاننا قال له ساويرس ان الكتب المقدسة تعلمنا ان نطيع السلاطين ونصلي على الملوك المحبين لله لكي يجدوا حياة بهدو وسلامة اذ لم يكن فيهم هراطقي وتكون البيع بلا قلق واعلم الان * ايها الملك ان قساوة قلب فرعون لم ترفع سلطانه بل اهلكته وجميع من كان معه في اللجج المخالفة لله قال له الملك ترفض شيخوخة[77] الاساقفة الذين كانوا في مجمع خلقدون وتنسبهم الى الجهل. *P 126ᵛ

140 قال ساويرس ليس الحكيم في الشيوخ كلهم ولا الفهم في كل شيبة انظر الى اخاب وحزقيا[78] الشيخين * الكاهنين المنافقين كيف كان كبرهم وبتخاليهم ولا يربحوا ولا استفادوا شي من شيبتهم بل حكم صبي اسمه دانيال لما تركوا طقس كبرهم وصاروا كالبهايم ونالهم عذاب الهلاك هكذا كلمن لا يطلب الامانة المستقيمة ويطيع الله يناله عذاب عظيم وقد شهد بهذا انه ابنه لا يعرفوا الله بحكمهم ولا[79] بفهمهم[80] بل بالانجيل عرف الله وقد ظهر الله للانبيا والابا بقدر كان كل واحد منهم يستطيع نظره وخاطبهم ولم يكن متجسدا اظهر[81] لبني اسراييل اربعين سنة يعمل الايات والعجايب بغير الجسد والعالم لم يخلص ولم يعرف الله بعد'اظهاره الايات ولم يعود[82] الامم اليه بل كانوا ثابتين على البعد من الله واكثر من هذا الشعب الذي ظهر له اعطاه ناموسه وعرفه * الخلاص وظهر فيه اياته ولم يامنوا به ولا ثبتوا في عهده بل عبدوا * الاوثان وخدموها فتخلت عنهم قوة السما ونسوا الله صانع الايات[83] الذي ظهر لهم في البحر وفي البرية واوراهم العامود[84] النار في الليل وظللهم بالسحابة[85] في النهار وسقاهم الما من صخرة صما بخلاف الطبيعة كنزول المن[86] من السما وبقية الايات التي فعلها مما لا نقدر نذكرهم ولا يستطيع احد من العالم احصايهم وكان من ارادة[87] الله وصلاحه العظيم وارد العالم اليه ومعرفته ارسل[88] ابنه الحبيب من السما الى العالم فتجسد بشبهنا جسداً تاما باعضا وعظم ولحم ودم جسد *A 132ʳ *P 127ʳ *A 132ᵛ

[77] P شيخوخية — [78] A حزقيال — [79] P وقد — [80] P يفهمهم — [81] A ظهر — [82] P om. ' — [83] A الاياة — [84] A العمود — [85] A السحاب — [86] P الماء — [87] A ارادت — [88] A ارسال

[63] Lit. "gray hair."

Son of God who endured the sufferings for us in His flesh, so God will destroy them with the flood of fire which shall come upon them and upon all those who do not believe the passions of the incarnated God the Word."

139 The king said: "We were informed before your coming here that the spirit of loquacity is dwelling in you. And now give this up, and submit to our authority." Severus said to him: "The holy Scripture teaches us to obey our governors (cf. Titus 3:1; Heb 13:17) and we pray for the God loving kings, so that they may find days of tranquillity and peace, provided no heretic is among them and that the churches are free of trouble. Now take note, O king, * that the hardness of Pharaoh's heart did not increase his authority, but it destroyed him and all his company in the depth of the sea of opposition to God (cf. Ex 14:28)." The king said to him: "Do you reject the grey hairs of the bishops who were in the council of Chalcedon, and accuse them of ignorance?"

* 706

140 Severus said: "Wisdom does not dwell in all old men, nor understanding in all grey hairs[61]. Look at Aḫāb and Ḥazqyā[62], the two old impious priests, and of what account was their age and greatness. For they profited nothing by their seniority[63], but a youth called Daniel gave judgement, when they left the rank of their old age and became like the beasts, and suffered destruction (cf. Sus). So everyone who does not seek the straight faith and does not obey God will be punished severely. And His Son witnessed, that they did not know God by their wisdom or understanding, but by the Gospel, God is made known, and God appeared to the prophets and the fathers, as far as every one of them was able to see him, and he spoke to them. Before His incarnation, He appeared to the children * of Israel for forty years, making signs and wonders without flesh. And the world also was not saved and did not know God yet He had revealed the signs and the nations did not turn to Him, but they remained firmly away from God. Moreover, the people to whom He appeared and gave His law, and showed His salvation and performed miracles, yet they did not believe in Him nor remained in His covenant, but they worshipped the idols and served them. So the power of heaven left them. They forgot God who wrought wonders and appeared to them in the sea and in the wilderness. He showed them the pillar of fire by night and overshadowed them with clouds by day. He gave them water to drink out of the hard rock contrary to nature, the coming down of the manna from heaven, and the rest of the signs, which He wrought and could not be mentioned, and no one in the world can enumerate them. And it was the Will of God and His great goodness that the world would turn to Him and know Him. He sent His beloved Son from heaven to the world and He was made

* 707

[61] Eth reads "youths", confusion between the two Arabic words شبيبة "youth" and شيبة "gray hairs". Our reading makes sense.

[62] I.e. "Ahab" and "Zedekiah" of Jer 29:22, cf. Origen, *Epistula ad Africanum* 7 (*PG* 11, 64A). Eth reads with A "Ezekiel".

كامل مري موجود فيه قبل الالام والموت وعند ذلك عرف العالم الله عندما خلصه وحل اعمال الشيطان وابطل خدمته.

141 رايت[89] ايها الملك ما فعله الله معنا من الخير نحن الذين تباعدنا منه وكيف تالم ابنه بالجسد عنا للموت[90] * والشيطان هلك وهياكله دثرت وضلالة[91] الاوثان انقضت[92] واظهر لنا الفردوس واعطانا شجرة الحياة واصلح ما بين السمايين والارضيين الله الكلمة صار انساناً * وكذلك الانسان هو الاهنا الله الكلمة صار مع الناس والناس صاروا في العلا الذي في السما في حضن ابيه صار في حضن الجليلة مرتمريم العذرى ولم يفارق حضن ابيه الذي ولده قبل كل الدهور بسر[93] لا يدرك بلا امراة[94] هو الذي ولدته مرتمريم العذرى بلا مضاجعة رجل بسر عجيب لا يدرك ولادة طبيعية لاشك فيها ولدته وهي باقية عذرى وعتقنا من عبودية الشيطان النجس هذا كان سبانا وابعدنا من قيامة[95] الاجساد بخديعته لنا الكلمة صار جسداً وسكن فينا فاذا كان الكلمة صار جسدا كما قال الانجيلي الصادق يوحنا فقد قبل الالام * بالجسد بالحقيقة بثبات[96] ولا فكر كما قال الانجيل المقدس الذي جعله الله تعالى في بيعته كالصخرة الثابتة لايتحرك فحسبك ايها الملك لا تقبل قول من يقول بطبيعتين ولا تميل الى تجديف الاساقفة الذين كانوا في خلقدون.

*A 133r · *P 127v · *A 133v

142 فلما سمع الملك وخواصه هذا الكلام من الاب ساويرس تعجبوا من حكمته وصبره على الجهاد وعمق حكمته وتفسير اقواله ففكر الملك * فيما يصنعه بالقديس ساويرس لانه راه ثابت على امانته وقوانينه وكان هناك واحد من خواصه الجلوس اسمه بكياديانوس هذا جعل نصيبه مع يودس وقيافا واشار على الملك بقتل[97] ساويرس وقال الصواب ان يموت واحد وثبت السلامة في البيعة اخير من حياته ويدوم[98] الشقاق بسببه في البيعة فامر الملك ان يفعل ما تقدم ذكره من مشورة ديقلاديانوس.

*P 128r

143 فلما عرفت[99] الملكة المومنة تاودورة[100] * المحبة للسيد المسيح ما اعتقد الملك يسطيانوس على فعله ارسلت واخذت[1] الاب ساويرس المجاهد حقاً فاتى[2] اليها وكان

*A 134r

[89] A راية — [90] A للموة — [91] A ظلالت — [92] P انقصة — [93] P سر — [94] P امراة — [95] A قيامت — [96] A بثباة — [97] P يقتل — [98] P يروق — [99] P عرفة — [100] P ثاودرلوس — [1] AP اخذة — [2] A فاتا

[67] P reads "Ṯāwdrlūs".
[68] Eth reads "Fironia".

flesh like our flesh, perfect body, with members, bones, flesh and blood, He existed with a perfect body in sight before enduring the sufferings and death. Then the world knew God, when He saved it and annihilated the works of Satan and destroyed his service.*

141 * Do you see, O king, God has done good things for us who were far away from Him, and how His Son suffered in the flesh for us unto death. Satan was destroyed, his temples became ruins, and the seduction of idols came to an end. And He opened the paradise for us and gave us the tree of life. He reconciled the heavenly and the earthly beings. God the Word became man likewise the man is our God. God the Word dwelt among men and men rose in the high. The One who is in heaven in the bosom of His Father, came to the bosom of the revered Virgin Mary, He did not departed from the bosom of His Father, who begot Him before all ages without any woman, by an ineffable mystery. The Virgin Mary gave Him birth, without human intercourse, by an ineffable wondrous mystery, natural birth without doubt. She bore Him and still remained a virgin. He freed us from the servitude of the wicked Devil, who made us captives and distanced us from the resurrection of the body, by his deception to us. The Word became flesh and dwelt among us (Jn 1:14). If the Word became flesh, as said by the true John the Evangelist, then He truly and firmly without doubt endured sufferings in the flesh as said by the holy Gospel, which God Most High put in His Church, as an immoveable solid rock. Enough! O king, do not agree with those who speak of two * natures and do not incline unto the blasphemy of the bishops who were in Chalcedon."

* 708

* 709

142 And when the king and his notables[64] heard the speech of Father Severus, they marvelled at his wisdom and the conflicts, which he endured, and the depth of his wisdom, and his interpretation. And the king was thinking what he should do to saint Severus, because it was obvious to him[65] that he was steadfast in his faith and his canons. And one of the notables who were attending, named Bkyādyānūs[66], who made his portion with Judas and Caiaphas, advised the king to kill Severus, saying: "It is well that one should die and peace be established in the Church (cf. Jn 11:49-50), than keeping him alive and let the schism rampant in the Church because of him." The king commanded that it be done as prescribed before by the counsel of Diocletian.

143 And when the faithful queen Theodora[67] who loved the Lord Christ knew what the king Justinian intended to do, she sent for Father Severus the true combatant. And he came to her. There was present Qbrūnyah[68] and the

[64] Copt has "and the senate"

[65] Lit. "for he saw that he was".

[66] Eth has "Bektadeyanos". Goodspeed notes: "Vitalianus is probably meant". For the hostility of Vitalian against Severus, cf. the extract from the *Chronographia* of Theophanes mentioned in *PO* 8 (2.3), p. 387.

معها قبرونيه وبقية المومنات[3] وطلبوا الى الاب الكبير ساويرس ان يختفي ولا يرجع يقع في يد الملك وكان الاب المجاهد يشتهي ان ياخذ اكليل الشهادة ويوثر هذا الامر لم يشا ان يختفي وقال انا مستعد للموت[4] وابذل نفسي على الامانة المقدسة وطلبت[5] اليه الملكة ومن كان معها من المومنات[6] قايلات له كيف تطلب خيرتك وحدك وتترك بيع الارتدكسيين ارامل اليس اذا مات الراعي[7] تتبدد الذياب الغنم[8] وتبعدهن من مراحمهم وتصيره * فقراً بتبدد ضان المسيح وتمضي الى المساكن المستعدة لك يا ابونا القديس وتفرح الوحوش[9] الاكلة اللحوم ويخطفوا ضانك هذا ما قاله المومنات وهن باكيات ومن بعد صعوبة[10] اطاعهم لكثرة ما لجوا * عليه.

* P 128v
* A 134v

144 فامرت[11] الملكة خدامها بطلب مركب فوجدوا مركب ساير الى فنيقية فحملوه فيها في الليل في خفية من كل احد وسار فيه ونحن معه فلما وصلنا فنيقية قبلونا الاخوة في خفية ومضينا الى انطاكية فلما وصلنا اليها استدعى القسوس والشمامسة وسلم اليهم قطيع السيد يسوع المسيح الذي اشتراه بدمه وقال لهم اياكم ان تشربوا من عين ما غريبة ولا تتزوجوا من نسا الامورانيين الذين هم الهراطقة على مقالاتهم فان هولا ينكروا الوحيد والامه المحيية التي قبلها عنا وموته المحيي لكل احد اياكم ثم اياكم ان تشتغلوا بشي مما لا يخلص نفوسكم لان هذا احمال ثقال عليكم اياكم ترفضوا اقوال الاناجيل ولا قوانين الابا السعدا وتكونوا عثرة للانفس قد قلت لكم مرار كثير ان موت[12] * وعذاب ** وحكم عظيم يحل بمن يشارك الهراطقة في اعتقادهم لان واحد هو ابن الله وهم ينكروا وحدانية والامه التي قبلها عنا ويجعلوها خيال والذين هم اعظم من فيهم مجمع خلقدون هوذا امركم ان تتحفظوا جميع الشر وخمير النجاسة اعني مجمع الافتراق وكما ان سم الافاعي مخفية في راسهم هكذا[13] مجمع خلقدونية[14] سمه مخفي فيه لانه جميع اقوال التجديف.

* P 129r
** A 135r

145 ثم انه كتب لهم مقالة يحل بها جميع الهارسيس كل واحد منها وتجديفه وجعلها عندهم كالعهد والناموس ويحفظوها ويقتدوا بها وامرهم بحفظ قطيع المسيح.

[3] A المومناة — [4] A للموة — [5] A طلبة — [6] A المومناة — [7] P sec. m. — [8] A اولاد الضان — [9] P sec. m. — [10] P sec. m. — [11] P فامرة — [12] A موة — [13] P هكذى — [14] A خلقدون

[69] Perhaps "pasture" as Eth, by confusion between مراحمهم "mercy" and مراعيهم "pasture".

[70] Lit. "while they were weeping".

[71] Lit. "he made heresy of no effect."

other faithful (women) and they asked from the great Father Severus to hide himself and avoid falling * [710] into the hands of the king. And the combatant father desired to receive the crown of martyrdom, and preferred this matter, than going onto hiding. And he said: "I am ready to die, and give up my soul for the holy faith." The queen and those faithful women who were in her company asked him saying: "How come that you look only after your own interests and leave the orthodox churches as widows? If the shepherd is dead, would not the wolves scatter the sheep and drive them away from their mercy[69] and turn it into a desert by scattering the sheep of Christ (cf. Mt 26:31)? And you will go to the place that is prepared for you, O our holy father, and the carnivorous wild beasts will be glad to snatch your sheep." Thus what the faithful women spoke, with tears[70]. And with difficulty he was persuaded because they were so insistent.

Severus returns to Egypt via Antioch

144 And the queen commanded her servants to seek a ship, and they found a ship that was going to Phoenicia, and they carried him aboard by night in secrecy from everyone, and he sailed, and we were in his company. And when we came to Phoenicia, the brethren received us in secret and we proceeded to Antioch. And when we reached there, he called to him the priests and the deacons and handed over to them the flock of Lord Jesus Christ who bought * [711] them with His blood. And he said to them: "Do not drink from a fountain of strange water, nor take wives from the Amorite women (cf. Gen 24:3) who are the heretics in their words. For those deny the Unique (Son) and His redeeming passion, which He endured for our sake, and His life-giver death for everybody. Do not disturb yourselves with anything that does not lead to the salvation of your souls, for these are heavy loads for you (to carry). Do neither reject the words of the Gospels nor the canons of the blessed fathers, and be stumbling (stones) for the souls. I have told you repeatedly that death and tortures and great condemnation shall come upon who shares the heretics in their belief. For One is the Son of God, but they deny His Uniqueness and His passion which He accepted for us, and they turn it to mere appearance, and the culmination of those was in the council of Chalcedon as their chief. Behold I order you to abstain from all evil, and the leaven of the unclean, which is the council of the schism. And as the poison of the vipers is hidden in their heads, so is the council of Chalcedon; its poison is hidden within all the blasphemous words."

145 And then, he wrote for them a treaty in which he refuted all the heresies[71], (showing) the blasphemy of each one of them, and he set it before them * [712] as the testament and the law to guard and to follow. He commanded them to look after the flock of Christ.

146 واشتهى[15] المسير الى مصر الموضع الذي مضى اليه ابن الله لما تجسد عند هروبه من هيرودس الملك فسار سراً ومضى الى هناك لينال مدينة مصر ايضا بركة[16] الاب ساويرس الجليل البطريرك وبعد هذا لم يهمل ارشاد البيعة برسايله وكتبه * التي اذا سمعها الهراطقة هربوا وكان الملك يسطيانوس بطلبه بكل جهد لانه كان يسمع برسايله الى البيع الارتدكسية بنفي الهراطقة فغضب الملك من ذلك ولم يزل يبحث عنه ويتقصى في طلبه * الى يوم الذي تم فيه ساويرس سعيه ونياحته.

* A 135ᵛ
* P 129ᵛ

147 فاما فعله يا اخوة بمصر من العجايب التي اظهرها الله تعالى على يديه وبصلاته ونيته فليس يقدر احد يخفيها والمصريين معترفين بها لانه بطلبته كان يشفي النفوس والاجساد وكان يداويهم بالحكمتين وكان يسيح في البراري والجبال ويسير من مدينة الى مدينة ومن قرية الى قرية باضطهاد المخالفين وكان الله يحفظ كاهنه ليخلص الانفس به

148 وانا اظهر لكم ايضا اعجوبة اخرى لهذا الاب العظيم ساويرس المهتم بالانفس والاجساد وذلك انه قيل عنه انه وصل الى مدينة تعرف بوسيم * من اعمال مصر فقبله انسان يخاف الله ولم يكن يعرفه وانزله عنده لان كانت عادته قبول الغربا[17] وفي منزله وكان ذلك الانسان حايك يعمل بيديه ويترك لنفسه ما يحتاج اليه ويصرف فما يفضل عنه للغربا فلما دخل الطبيب الحقيقي الى منزله وجد[18] امراة[19] ابنه مريضة وكان وجعها في جوفها ولم يكن احد يقدر يقربها بسبب المرض الذي بها * فلما نظر الطبيب[20] الحكيم ساويرس شدة وجعها تحنن عليها ورشمها باسم الاب والابن الروح القدس فعند ذلك حل عليها من نعمة الله ما حل بحماة بطرس الرسول وقامت وخدمتهم صحيحة بلا علة فلما نظر اهل البيت ما كان تعجبوا ومجدوا الله سبحانه وعظم الاب في اعينهم ولما علم اهل المدينة ذلك اختفى وخرج من وسطهم وكانوا اهل المدنية يطلبوه ليكرموه فلم يجدوه وكان الكل يمجدوا الله لاجل ما كان.

* A 136ʳ
* P 130ʳ

[15] P واشتها — [16] A بركت — [17] P in marg. اليه — [18] A وجدة — [19] P امرات — [20] A الحبيب

[72] The meaning here is not clear; Eth has "the regions of Egypt".
[73] Today a small village near Giza. Eth has "Busim", transcription of the Arabic with the initial preposition, but it curiously records the Coptic spelling ⲃⲟⲩϣⲏⲛ.

146 And he desired to go to Egypt, the place where the incarnated Son of God went when He was fleeing from Herod the king (cf. Mt 2:14). And he travelled secretly and reached that (place), in order that the city of Egypt (Miṣr)[72] may also receive the blessing of the reverend Father Severus the Patriarch. And thence he did not leave off guiding the Church by his letters and books, which caused the heretics to flee upon hearing about them. And the king Justinian was seeking him with all diligence, for he was informed about his letters to the Orthodox churches, to cast out the heretics. The king was angry about that and he did not stop searching for him and inquiring about his whereabouts until the day whereon the holy Severus finished his course and fell asleep.

The Miracles of Severus in Egypt

147 But the wonders he has done, O brethren, in Egypt which God Most High showed by his hands, and by his prayer and his intentions, nobody is able to hide them. And the Egyptians recognized them. For, by his prayer, he healed the souls and the bodies and by applying the two wisdoms. And he toured as an anchorite in the deserts and the mountains passing from city to * [* 713] city and from village to village, because of the persecution of the opponents. And God guarded His priest, so that souls might be saved through him.

148 I will reveal to you another miracle of this great Father Severus, who cared for the souls and the bodies. And it is said of him that on his arrival to a city known as Ūsīm[73], in the district of Egypt. He was welcomed by a God-fearing man who offered him to stay in his place without knowing him, for he was accustomed to receive the strangers to lodge in his house. This man was a tailor working with his hands, and setting aside for himself as much as was sufficient for his needs, and donating the rest to the strangers. And when the true physician entered into his house, he found that his daughter in law was sick, and the sickness was in her bowels and no one was able to come near her, because of her sickness. And when the wise physician Severus realised the severity of her sickness, he had pity on her and made the sign of the cross in the name of the Father and the Son and the Holy Spirit, and straightway there came down upon her of the grace of God which came down upon the mother-in-law of Peter the Apostle (cf. Mt 8:14//), and she arose and served them, being whole without disease. And when the inhabitants of the house saw what happened, they wondered, and glorified God – let Him be praised. And the father was exalted in their eyes. When, the inhabitants of the city got knowledge of that he (Severus) hid himself and went out * from [* 714] the midst of them. And the inhabitants of the city sought him that they might honour him, but they could not find him. And everybody was glorifying God for what had took place.

149 * فمضى الى دير ابو مقار وكان فيه راهب من 'الصعيد عمال[21] اسمه *A 136v
مقارة وكان قديس فاظهر له الله ان هذا هو ساويرس البطريرك فخرج اليه اكرمه مثل كرامة[22] الرسل الابا والرووسا لانه جاهد وارضى جهاده[23] على الامانة المستقيمة وكان في قلاية الراهب القديس عين ما مرة وكانوا الاخوة الرهبان قلقين لذلك فتقدم مقاره الشيخ القديس اليه ليعلمه بان الله يستجيب له فيما يطلبه واعلمه لاجل العين الما المرة والاخوة قد قلقوا من قلة الما فقال البطريرك للشيخ القديس الراهب صلاتك يا ابي تكفي في هذا وغيره فلح الشيخ عليه * في الطلب والسوال في ان يدعوا *P 130v
الله بان يحلوا العين الما من اجل راحة الاخوة من التعب لبعد الما عنهم فقال السبع الثاني المتكلم بالعظايم اعني ساويرس البطريرك لمقارة الشيخ * الراهب القديس اذا *A 137r
تقرب الاخوة خذ المطهرة[24] التي[25] يشربوا فيها الما في البيعة وما فضل فيها من الما عند 'فراغ تناولهم من[26] السراير المقدسة اقلبه في هذه العين المرة فانها تحلوا بقوة[27] الله تعالى وقدرته وكان الشيخ الراهب فيه امانة جيدة ففعل ما امره به فحليت تلك العين الما الى يومنا هذا مثل مياه اريحا لما عبرها اليشع النبي.

150 وذكر ايضا ان هذا الاب الجليل ساويرس لحقه قوم من الهراطقة في بعض الطرق ونالهم منهم صعوبة شديدة وقطعوا منه عضواً وان هذا العضو في دير ابو مقار الى الان.

151 ساويرس هو الذي قطع شرور الهراطقة وثبت لنا الامانة الارتدكسية وزماني ينقضي وانا اتكلم بافعاله وعجايبه فاترك الان ما لا يحتكمه عقلي ولا يبلغه فهمي واذكر تمام خبره ونياحته لانه * كريم امام الرب موت[28] اصفياه وهذا الاب قد *A 137v
ارتفع * اكثر من جماعة القديسين لما صبر على غلبة من جهاد المقاومين لاسم *P 131r
المسيح لانه كمل السعي وحفظ الامانة فبهذا اخذ اكليل الاعتراف بسيدنا يسوع المسيح المجاهد عنا الذي ائتمنه على بيعته هو الذي دعاه كما دعي موسى النبي على الجبل لانه لما ارضى الله بافعاله وامانته اراد ان ينقله من هذا العالم المتعب الى مساكن النعيم والراحة الابدية لينيحه هناك مع قديسه ويرث الحياة الدايمة الابدية اعني هذا الاب العظيم ساويرس.

[21] Fortasse legend. اعمال الصعيد' — [22] A كرامت — [23] A بجهاده — [24] A المظهرة — [25] P الذي — [26] A فراغهم من تناول' — [27] A باذن — [28] A وفاة

149 And he went to the monastery of Abba Macarius. And there was a monk from the district of Upper-Egypt, named Maqārah[74]; he was a saint and God revealed to him that this was Severus the Patriarch[75]. He went out to (meet) him, and honoured him with the honours worthy of the apostles, the fathers and the leaders for he fought the good fight for the straight faith. And there was a spring of bitter water in the cell of the holy monk. And the brethren monks were troubled because of that, and the holy elder Maqārah came nearer to him, being aware that God would fulfil his request, and he told him about the spring of bitter water and how the brethren were troubled for the lack of water. And the Patriarch said to the elder and holy monk: "Your prayer, O my father, is sufficient for this matter and more." But the elder persisted in his request asking him to call upon God to sweeten the water of the spring, for the convenience of the brethren, because the water was far off. And the second lion that spoke great things, I mean Severus the Patriarch, said to the elder Maqārah, the holy monk: "(Next time) when the brethren * will partake to the communion, take the water vessel from which they drink in the church [76] and pour the left over water into this bitter spring of water, and it will become sweet, by the power of God Most High and His omnipotence." And the elder monk was of good faith, and he did what he commanded him to do, and the spring of water became sweet, unto this our day, as the waters of Jericho, according to the word of Elisha the Prophet (2 Kings 2:21-22).

* 715

150 And it is related again that this reverend Father Severus fell among some heretics by the road and they harmed him greatly, cutting off one of his member, which is kept until now in the monastery of Abba Macarius.

151 It was Severus who cut off the evil of the heretics and established for us the Orthodox faith. And my life would pass away while I am relating his works and his wonders. And let me now leave off that to which is beyond my understanding and my mind's comprehension, and I shall mention the end of his story and his final resting, for precious in the sight of the Lord is the death of His saints (Ps 116:15 [115:6]), and this father was exalted above the congregation of saints. For he endured unto victory in his conflict with the resistant of the name of Christ, for he finished the race and kept the faith (2 Tim 4:7-8) and therefore * he received the crown of the confession of our Lord Jesus Christ, He is our athlete, who (Christ) entrusted him (Severus) with His Church. And He called him even as Moses the Prophet up to the mountain, for as he had pleased God by his acts and his faith, He desired to take him from this troubled world unto the abode of pleasure and eternal rest, to give him rest with His saints and inherit the everlasting life, I mean this great Father Severus.

* 716

[74] Eth reads "Macarius", but notes: "Ms. Macārā".
[75] The Coptic Synaxarium gives a detail account of this miracle.
[76] I.e. the water used for purification after the Communion.

152 وكان قد انتقل الى مدينة سخا وكان مخفي في منزل درثاوس[29] مقدمها فافتقده الله بوجع خفيف فلما رقد كان عقله ثابت قوي في الامانة الارتدكسية فقال مقالات[30] كثيرة حل فيها جميع اقوال الهراطقة وقوانينهم * وضع فيها عثرات وتهشيم لمجمع خلقدون وبين نفاق اهله ثم رفع عينيه وقال انه يرى قوم قد اتوا في طلبه عجبين المنظر وهم جماعة الابا القديسين الذين كانوا تنيحوا قبله وكان يكرز باقوالهم في كل يوم ويذكر تعاليمهم ويجددها في البيعة هولا الذين اخذهم السيد[31] المسيح اليه لمجاهدتهم على * الامانة المقدسة.

* A 138r

* P 131v

153 وهذا الاب ساويرس لما جاهد ايضاً واظهر الامانه المحيية واعلنها للشعب قبله اليه وكلله بالنعمة المسيحية لانه كان حافظ لوصاياه المنيرة يا لعجب ذلك اليوم الذي تم فيه سعيه وهو الرابع عشر من امشير الذي فيه تنيح فلف دورثاوس المومن المحب الله جسده الطاهر وحمله الى دير كان هذا الاب الجليل ساويرس يحبه ونزل فيه وتردد اليه كل وقت لانه هناك ديارات[32] كثيرة زايد[33] عن ثلثماية دير وهذا الدير قريب من مدينة * الاسكندرية يعني دير الزجاج وجسده الان باقي في هذا الدير لان اكثر الديارات التي كانت هناك قد دثرت[34].

* A 138v

154 وقد ذكرت[35] لكم يا اخوة يسير من اخباره ولم اذكر كيف كان وصوله الى الدير ليلا يطول الكتاب لان شرح ذلك طويل وانا غني عنه لانه ثابت في جملة كتبه.

155 ويجب لكم من الان انتم الذين قد سمعتم هذا ان يقبل كل واحد منا الى جسد هذا القوي بكرامة بقدر ما يستطيع وليس نطلب مال ولا عرض لكن سلامة الانفس وطهارة الجسد ومحبة الاخوة * ومثله ايضا في محبة ملكنا والاهنا المسيح ونرهب اليه لنجد امامه رحمة ونعمة بصلاته لانه احب الله مثل ابراهيم وخدمه مثل جماعة الرسل[36] فنطلب اليه ان يذكرنا امام الله ويكون لنا واسطة امام الاهنا[37] يسوع المسيح قدس القديسين وليغفر لنا جميع خطايانا * ويثبتنا

* P 132r

* A 139r

[29] AP درياوس — [30] A مقالاة — [31] A add. يسوع — [32] P ديارة — [33] A ازيد — [34] A دثرة — [35] A ذكرة — [36] A رسله — [37] A الهنا

[79] Another translation: "by night".
[80] Eth reads "Severus". It is apparently due to the confusion between the two words "flee" نهرب and "fear" نرهب.

The death of Severus in the house of Dorotheus

152 And he moved to the city of Saḫā[77] and he was hiding in the house of Dorotheus the notable. God visited him with a light pain, and when he fell asleep his mind was firm and established in the Orthodox faith, and he delivered many homilies wherewith he overthrew all the words of the heretics and their canons and he put therein all the doubts and the destruction of the council of Chalcedon, and he revealed the hypocrisy of its people. Then he lifted up his eyes and said that he can see men coming to seek him, whose aspect was wonderful, and they were the company of the holy fathers who fell asleep before him, and he used to preach their words everyday and recall and reinstate their teaching in the Church. Those are whom the Lord Christ took to Himself because of their struggle for the holy faith.

153 * And this Father Severus, when he had struggled also and illustrated the life-giving faith and declared it to the people, He (Christ) accepted him to Himself and crowned him with the Christian grace; because he had guarded His enlightening commands. O wonderful that day in which he finished his course! It was on the fourteenth of Amšīr that he rested. And the faithful, God-lover, Dorotheus, wrapped his holy body and carried it to a monastery loved by the reverend father Severus, in which he used to stay frequently. For there were many monasteries, more than three hundred and that one was close to the city of Alexandria, I mean the monastery of al-Zuǧāǧ[78], and his body is still in that monastery, for most of the monasteries that were there have disappeared. * 717

Epilogue

154 And I have told you, O brethren, a small part of his news and I have not mention how he arrived to the monastery, lest[79] the book will be too long and it is a lengthy narrative and I am not in need of that, since it is mentioned in several of his biographies.

155 It is now fitting for you, who have heard this, that each one of us should approach the body of this mighty with honour, as much as he could, and we do not ask for money or honour, but the peace of the souls and the purity of the body and fraternal love and likewise the love of our King and our God Christ. And let * us approach Him in fear[80] so that we may find mercy and grace before Him by his prayers. For he loved God like Abraham, and served Him like the college of the apostles. Let us ask him to remember us before God and to be our intercessor before our God Jesus Christ, the holy of the holies and that He might forgive all our sins and establish us in the * 718

[77] City in the Delta, the antique Xois.

[78] Arabic name of the famous monastery of Enaton, nine miles in the West of Alexandria. Eth reads "Māhew", translation of the Arabic word, which means "glass".

في الامانة الارتدكسية ويرحمنا كعظيم رحمته ولا يذكر لنا خطايانا بل يصفح عنا برافته ونعمته مبارك هو الاب والابن والروح القدس الان وكل اوان والى دهر الدهور امين.

A

تم هذا الخبر من القول عن القديس اثناسيوس الذي سطره من سيرة الاب الجليل ساويرس البطريرك نسخه من نسخة ذكر ناسخها انها من نسخة بخط يوحنا ابن صاعد ابن يحيى وكذالك ما نقل من نسخة بخط الشيخ ابو المكارم ابن البدور رحمة الله تعالى وارحم الكاتب الفقير الى رحمة الله سبحانه امين تم وكمل بعون الله تعالى.

P

تم وكمل هذا الخبر اعني سيرة القديس ساويرس بطريرك انطاكية وذلك نسخ من على نسخة على يد ابونا القس انطوني الراهب بدير القديس العظيم انبا بولا بجبل نمرا سمر الله على الدوام وذكر ناسخها انها نقلت من نسخة الاصل بخط ابن صاعد ابن يحيى وذلك مما نقل من نسخة الشيخ ابو المكارم ابن ابو البدور نيح الله نفوسهم اجمعين ورحم ايضا كاتبه هذا المسكين في احضان ابانا القديسين ابراهيم واسحق ويعقوب في فردوس النعيم امين.

ⲡⲉϥⲥϧⲁⲓ ⲁⲃⲣⲁⲁⲙ ⲡϣⲏⲣⲓ ⲛ̀ⲥⲓⲙⲉⲱⲛ ⲡⲉϥⲥⲟⲛ ⲛϯⲁⲣⲭⲏ ϧⲉⲛ ⲟⲩ-
ⲣⲁⲃⲓⲁ ⲛ̀ⲣⲱⲙⲉⲟⲥ ⲡ̅ϭ̅ⲥ̅ ⲛⲁⲓ ⲛⲁϥ †

S

تم هذا الخبر من القول عن القديس اثناسيوس الذي سطره من سيرة الاب الجليل ساورس البطريرك صلواته تكون معنا اجمعين من الان والى ابد الابدين امين امين.

---

scribe is the famous icon-writer Ibrāhīm al-Nasīẖ and he is known as brother of the Abbess from the inscriptions on the icons, cf. Magdi GUIRGIS, "Ibrāhīm al-Nāsih et la culture copte au XVIII^{e} siècle", in *Coptic Studies on the Threshold of A New Millenium. Proceedings of the Seventh International Congress of Coptic Studies, Leiden, 27 August – 2 September 2000* (*OLA* 133), edited by Mat IMMERZEL and Jacques VAN DER VLIET, Leuven – Paris – Dudley, MA, 2004, p. 939-952.

orthodox faith and have mercy upon us according to His great mercy, and not to remember our sins, but forgive us by His compassion and grace. Blessed be the Father, and the Son and the Holy Spirit, now and at all times and unto the age of all ages. Amen!

The Colophon

A – Monastery of Saint Antony:

(Here) ends this report from the account of saint Athanasius which he wrote from the biography of the reverend Father Severus the Patriarch. This copy is from a copy where the scribe alleged that it was from a copy by the hand of Yūḥannā Ibn Ṣā'id Ibn Yaḥyā according to a copy written by the hand of the Šayḫ Abū'l-Makārim Ibn Abū'l-Budūr, may God – let Him be praised – have mercy upon him. Have mercy upon the scribe who is poor to the mercy of God. Amen. It is ended and finished by the help of the exalted God.

P – Library of the Coptic Patriarchate:

(Here) ends and finishes this report, I mean, the life of Severus the Patriarch of Antioch.

And this copy is from a copy by the hand of our Father the priest Anṭūny the monk in the monastery of the great saint Anba Paul in the mountain of Numurā, may God remember it for ever.

And its scribe records that he it copied from a copy of the original by the hand of Ibn Ṣā'id Ibn Yaḥyā according to the copy of Šayḫ Abū'l-Makārim Ibn Abū'l-Budūr, may God give rest of all their souls and have mercy also upon his scribe, this poor man in the bosom of our holy fathers Abraham, and Jacob, in the paradise of happiness. Amen!

The scribe is Abraham, son of Simeon, brother of the Abbess of the (convent of the) lane of the Romans[81].

O Lord have mercy upon him.

S – Monastery of al-Suryān:

(Here) ends this report from the account of saint Athanasius, which he wrote from the biography of the reverend Father Severus the Patriarch – may his prayers be with us all, from now and for eternity of eternities. Amen. Amen.

[81] This sentence is written in red ink and in awkward Coptic, Bohairic dialect; a more correct spelling could be: ⲡⲓⲣⲉϥⲥϧⲁⲓ ⲁⲃⲣⲁⲁⲙ ⲡϣⲏⲣⲓ ⲛⲥⲓⲙⲉⲱⲛ· ⲡⲥⲟⲛ ⲛϯⲁⲣⲭⲏ (here is meant the abbess of a convent of nuns) ϧⲉⲛ ⲟⲩⲣⲁⲃⲓⲁ (for ⲑⲣⲁⲃⲏ) ⲛⲣⲱⲙⲉⲟⲥ. This

نسخته من نسخة ذكر ناسخها انها من نسخة بخط يوحنا بن صاعد ابن يحيى
وكذلك ما نقل من نسخة بخط الشيخ ابو المكارم ابن ابو البدر رحمة الله سبحانه
وتعالى وارحم العبد كاتبها الفقير الى رحمة لله سبحانه ولايستحق ان يذكر اسمه
ليلا ينجس الكتاب بحكم كثرة ذنوبه وهو يسل من قرا فيه ان يذكره بالرحمة
ويدعوا له بمغفرة خطاياه التي لا تحصى ويعينه على ما فرض عليه بشفاعة ذات
الشفاعات ام الله الكلمة والملايكة المقربين والشهدا المكللين والنساك والعباد
والمجاهدين وكل من ارضى الرب باعماله الصالحة من ذرية ادم الان وكل اوان والى
دهر الدهرين امين امين امين.

This copy is from a copy where the scribe alleged that it was from a copy by the hand of Yūḥannā Ibn Ṣā'id Ibn Yaḥyā and also from a copy by the hand of the Šayẖ Abū'l-Makārim Ibn Abū'l-Badr, may God – let Him be praised – have mercy upon him, and have mercy upon the servant who copied it, who is poor in the mercy of God – let His name be praised. He is not worthy to have his name mentioned in order not to pollute the book, because of his multiple sins. He begs whoever will read it to remember him in mercy and pray for him for the forgiveness of his uncountable sins and (may God) help him to assume what is due (for him to do). By the intercessions of who posses intercession, the Mother of God the Word and the Angels who are close (to God), the crowned martyrs, the ascetics, monks and fighters and all who pleased to the Lord by his good deeds from the descendants of Adam now and at all times and unto the age of all ages. Amen. Amen. Amen.

INDEX OF NAMES[1]

References are to paragraph numbers

Abiram 101
Abraham 21, 30, 105, 112, 155
Abram 30
Abrāmndyānūs (Abrāmndyūs, Abramndyūs) 129, 130, 131, 132, 133
Adam 66, 80, 83, 84
Adrānīs → Trajan
Aeschylus 98
Aḫāb 140
Ahab 99
Aksābyūs → Euxabios
Alexander 5, 20, 137
Alexandria 153
Amalek 125
Amorite 144
Ananias 49
Anastasius 40, 41, 42, 43, 45, 46, 55, 74, 90, 136
Anatolius 31
Andreas 49
Anlbis 32
Antālūs → Anatolius
Antioch 1, 5, 18, 21, 56, 111, 117, 119, 120, 124, 130, 144
Aqlā'n 121
Arius 49, 62
Askalon 134
Athanasius (of Alexandria) 5, 20, 132
Athanasius (of Antioch) 1, 3
Athanasius (Grandfather of the Author) 3, 4
Athanasius (the Notable) 132
Athens 7, 79, 124

Baal 14, 61
Barnabas 79
Basil 5, 18, 20, 109
Bkyādyānūs 142
Bsṭwah 111

Caesarea 18
Caiaphas 142
Canaanites 50
Cappadocia 18
Chalcedon 6, 20, 21, 22, 31, 32, 35, 42, 43, 44, 49, 50, 68, 69, 71, 85, 86, 88, 89, 91, 92, 108, 110, 113, 120, 127, 136, 137, 138, 139, 141, 144, 152
Cherubim 77
Christ 32, 33, 42, 48, 60, 62, 64, 67, 73, 83, 86, 90, 91, 98, 101, 102, 103, 107, 108, 117, 119, 122, 127, 143, 145, 151, 152, 155 → Jesus Christ
Cilicia 56
Claudius (the Patrician) 99
Constantine 38, 136
Constantinople 20, 31, 45, 47, 76, 106, 107, 109, 133, 135
Cyril 5, 20, 22, 24, 66, 86, 106, 107, 109, 132

Daniel 19, 24, 50, 66, 140
Dathan 101
David 2, 6, 21, 22, 39, 51, 83, 92, 94, 97, 98, 128
Diocletian 69, 137, 142
Dionysius 26, 27, 28, 29
Dioscorus 5, 20, 22, 24, 137, 138
Dorotheus 152, 153
Drosis 130

Egypt 28, 146, 147, 148 → Upper-Egypt
Egyptian(s) 63, 124, 147
Eleazar 112
Elijah (Hermit) 8
Elijah (the Prophet) 14, 16, 23, 61, 66, 99, 100, 103, 120, 121, 130
Elisha 16, 66, 120, 131, 149
Emmanuel 50, 66, 71, 77
Ephesus 3, 22, 76, 86, 89, 132, 138
Epiphanius 5
Ethiopia 46
Eudoxia 20
Eutyches 82
Euxabios 32
Ezekiel 19

Felicissimus 25, 32
Flavian 111
Fndyānūs 107

Goliath 98 → Philistine
Gregory (of Nyssa) 109

[1] Without the colophons.

Gregory (the Thaumaturge) 20
Gregory (the Theologian) 5, 18, 20, 84, 128

Hebrews 38, 100
Herod 127, 146
Ḥazqyā 140

Ignatius 5, 20, 115, 130
Isaiah (of Marniceae) 56
Isaiah (the Prophet) 89
Iscariot → Judas
Island 22
Israel 30, 49, 61, 63, 98, 101, 140

Jacob 30, 94
James (the Apostle) 104
Jeremiah 19
Jericho 92, 149
Jerusalem 38, 71, 119
Jesus Christ 38 [Jesus], 66, 67, 79, 82, 86, 100, 106, 107, 144, 151 → Christ
Jews 48, 66, 80, 86, 89, 108, 130
John (of Constantinople) 20
John (the Apostle) 6, 62, 128, 141
John (Hegumen) 13, 33
Jordan 77, 121
Joshua 92
Judas Iscariot 38, 62, 142
Julian (of Rome) 5, 20
Julian (of the Island = Halicarnassus) 22, 25
Julian (the Bishop) 50, 52, 56, 58, 59, 61
Justinian 120, 127, 129, 132, 143, 146

Kālīs 32
Kāwlbs 86
Korah 101

Laban 112
Lebanon 16
Leo 22, 86, 92, 136
Leontius (the Martyr) 5, 6, 7, 9
Liberius 20
Luke 111
Lūtīs 92

Macarius 149, 150
Macedonius 31, 32, 37, 38, 40, 53, 55, 56, 57, 58, 59, 64, 65, 66, 68, 69, 70, 71, 72, 73, 74, 75, 85, 88, 89, 90, 106, 109, 110, 111
Malḫyūs 13
Maqārah 149
Marcian 120, 137
Mark 62
Marniceae 56
Mary (the Virgin) 48, 61, 73, 76, 77, 80, 81, 82, 84, 90, 108, 141
Matthias 38
Maurianus 56
Menas 116
Michael 113
Midian 92
Mīsāyīl 32
Moses 23, 28, 30, 95, 101, 120, 121, 124, 125, 151

Naaman the Syrian 103
Nawārīs → Peter Nawārīs
Nestorian 121, 129
Nestorius 5, 31, 49, 62, 66, 67, 68, 69, 71, 76, 86, 92, 98, 102, 106, 107, 110, 111, 132, 136
Nicaea 21, 36, 44, 69, 76, 86, 89, 111, 138
Noah 138
Nun 92

Palestine 111
Paul (the Apostle) 16, 66, 78, 79, 94, 101, 119, 127
Paul (the Patrician) 32, 33, 47, 56, 60, 61, 63, 70, 71, 72
Peter (the Apostle) 14, 26, 49, 62, 66, 121, 127, 134, 148
Peter (the Martyr) 49
Peter Nawārīs 134
Philip 46
Philistine 6, 21, 22, 51, 58, 92, 98 → Goliath
Philistines 96
Phoenicia 90, 144
Photinus (?) → Fndyānūs, Qdnāqūs
Plato 5, 104, 124
Pulcheria 20
Pythagoras 124

Qbrūnyah 136, 143
Qdnāqūs 92
Qndyānūs 77 → Fndyānūs

Raphael 29
Rebekah 112
Romans 136
Romanus 21 → Rūmyānūs
Rome 20, 22, 59
Rufus 121
Rūmyānūs (Hegumen) 13, 14, 16, 33 → Romanus
Rūmyānūs (the Martyr) 53

Sabaṭya 33
Sabellius 92
Sabians 35
Saḥā 152
Samaritan 86

Samson 96
Samuel 6
Satan 18, 20, 21, 22, 25, 50, 53, 66, 83, 84, 98, 101, 113, 119, 128, 140, 141
Seraphim 77
Severus (the Elder) 3, 4
Severus (the Patriarch) *passim*
Simon Magus 62
Sinai 107, 108, 125
Solomon 67, 93, 94
Syria 12, 35, 100, 120, 131
Syrian → Naaman

Theodora 143
Theodore (the Priest) 102, 103
Theodore 49, 92 → Theodoret
Theodoret 86, 92, 106 → Theodore
Theodosius 132
Theophore 115
Thomas (the Apostle) 107
Thomas (the Priest) 123
Tiberias 22
Timothy (of Constantinople) 109
Timothy (Disciple of Paul) 16
Trajan 130

Upper-Egypt 28, 149
Ūsīm 148

Virgin Mary → Mary

Zaccheus 117
Zebedee 134
Zeno 31, 70, 136
Zerubabel 93
Zion 18, 71
Zuǧāǧ (al-) 153

INDEX OF BIBLICAL CITATIONS AND ALLUSIONS

References are to paragraph numbers

GENESIS
1:3 51
7-8 138
7:11 100
9:11 138
12:1 105
17:5 30
22:17 105
24:3 144
24:56 112
35:10 30

EXODUS
13 121
13:21 101
14:28 139
16:31 101
17:11 125
19:3 125
19:16 107

NUMBERS
16:1-24 101

JOSHUA
10:13 34

1 SAMUEL
16:13 6
17:36 92
17:40 39

2 SAMUEL
9:8 36

1 KINGS
17:1-23 99
18:12 130
18:38 61
19:19-21 16

2 KINGS
1:10-17 103
2:10 120
2:21-22 149
5:1-27 103, 121
6:14-23 131

PSALMS
1:1 137
7:11 71
19[18]: 6-7 97
19[18]:4 97
19[18]:10 128
45[44]:2 2
46[45]:10 115
80[79]:2 83
91[90]:10 38
91[90]:11-12 38
93[92]:1 84
102[101]:27 83
116:15 [115:6] 151
118[117]:17-18 71
119[118]:103 128
119[118]:164 105
124[123]:7 128
132[131]:4-5 94
134[133]:3 71

PROVERBS
18:7 67

ISAIAH
14:13-14 83
22:4 89
33:3 89
42:3 4
53:3 4
55:6 100

TOBIT
6:14 28
8:3 28
11:10-12 28

SUSANNA (DANIEL GREEK 13)
1-64 24, 140

BEL AND THE DRAGON (DANIEL GREEK 14)
1-42 50
27 66
41 50

MATTHEW
2:14 146
3:16 77
5:13-14 107
6:34 137
7:7 98
8:14 148
10:33 89
13:31 128
13:44 15
17:5 134
17:20 100
21:8-11 38
26:31 143

MARK
11:17 119

LUKE
4:30 130
7:16 100
10:8 77
19:3-4 117
19:27 24, 42

JOHN
1:14 6, 15, 77, 84, 141
10:11 128
11:49-50 142
15:13 115
16:15 77
19:34 77
20:27 107

ACTS
1:18 98
1:23-26 38
7:22 124
8:27-39 46
12:10 121
14:11 79
14:27 42
16:3 16
18:9-10 49
19:12 119

ROMANS
1:25 35, 50
11:34-35 71

1 CORINTHIANS
9:27 94
10:33 114

2 CORINTIANS
3:13 121
12:2-3 127

GALATIANS
1:8 62
4:4 76

EPHESIANS
2:16 61
6:17 5

2 TIMOTHY
4:7-8 151
4:8 128

TITUS
3:1 139

HEBREWS
2:17 78
13:17 139

JAMES
2:18,26 104

1 JOHN
1:1 77

JUDE
9 20, 113

TABLE OF CONTENTS

Acknowledgements 5

Preface by Pauline ALLEN 7-8

Introduction 9-19

Edition and Translation of the *Life* 20-145

Index of Names 147-149

Index of Biblical Citations and Allusions 150-151